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TERMS.

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REFUGE OF OPPRESSION.

☞ The following article shows what sort of men, in the good State of Maine, have the effrontery to call themselves abolitionists. *We* trust that 'our good brethren of the Maine Anti-Slavery Society' will just speak out, and let the world know whether they have 'swallowed' the Clerical Appeal, and whether their abolitionism is in consonance with the colonization rottenness of the Christian Mirror. If there is one among them who 'holds a high office' in their Society, and yet has had the treachery to 'insinuate' that the abolition remedy is worse than the disease of slavery—and the folly to liken the casting out of the demon of oppression to leading an elephant by a hair, (!)—and the fatuity to recommend the use of 'calm, and moderate, and courteous' language to sinners of the first rank and obduracte men-stealers—and the exclusiveness to point the sectarian finger of reproach at a brother abolitionist—and the hypocrisy to contend that 'ministers had better let the subject of slavery alone'—if there is such a person, we trust that the mask will be publicly torn from his face, that his name will be made known, and he himself voted out of his present office at the earliest opportunity.

[From the Christian Mirror.]

THE GARRISON CONTROVERSY.

MR. CUMMINGS,—I have occasionally, of late, seen the Liberator and the Boston Spectator.—From these papers it appears that a warm controversy is now in progress on the subject of certain persons and measures connected with the Anti-Slavery cause. Messrs. Fitch, Towne, Woodbury, and others, have had the courage to say what they thought of such men as Garrison, Wright, &c. They say, moreover, that nine-tenths of the New-England abolitionists were prepared to sustain their 'Appeal.' By the Liberator, this is stoutly denied. Many writers in that more than ever *incendiary, unchristian* paper, affirm that the number of 'traitors,' as they lovely style their brethren, is less than *one* tenth. Now, Sir, my object in writing is to inquire, what our good brethren (!!) of the Maine Anti-Slavery Society say to all this. *One* has spoken out. Have any others? Can it be that the mass of our abolition brethren (and many of them I know and sincerely love) are willing to be reckoned among the partizans of H. C. Wright, W. L. Garrison, et id omne genus, and opposed to the firm Christian stand of those who are not willing, in their love for the poor slave (!) to endorse all the abuse, and heresy, and jacobinism, (!!) which have so characterized the efforts of 'certain leaders?' If so, my impressions of the views and feelings of my brethren in Maine have been strangely erroneous,—and there is less hope of our ever being united. But perhaps it is otherwise. Can you tell me?

[We wish our friend's questions could more easily be answered. We had hardly a doubt that our anti-slavery brethren, in Maine, *at least of the ministry*, would sustain Messrs. Fitch and Towne, and others who have taken similar ground, against the intolerable abuse (!!) with which they are now assailed. We still *believe* they will. It will be utterly incompatible with their intelligence and piety to hold fellowship any longer with a man, who is employing his mischievous energies in bringing their divinely instituted office into contempt, and confounding the Sabbath of their God with secular days. (!!) They *will speak out*, most surely.

One man has spoken in the following paragraphs of a communication, which has been on hand a week or two, from one who, if we mistake not, holds a high office in the Maine Anti-Slavery Society. It will serve, therefore, as far as one testimony goes, as an answer to the questions proposed above.

There is a subject touched upon at the close, which we should have preferred not to meddle with; but having other communications, expressing the same views on a minister's leaving his appropriate calling, to lecture on a moral and political question, we conclude it is one which at this time absorbs no small measure of interest in our community. Slavery, like many other subjects, has both a moral and a political aspect; and to prohibit a minister of the gospel from speaking on the subject in its former relation, is to impose restrictions not authorized by the New Testament. A minister may speak upon it—but then only in terms and in circumstances befitting a minister of Christ. Paul is a safe model. He did not confine himself to this. He declared the *whole* counsel of God, and gave to *every* one a portion in season.—But to the extract:]

I feel fully satisfied, and it seems to me all ought to be satisfied of one great truth, that it is utterly unavailing to attempt to *drive* men to practise any rules or duties whatever of a moral or religious kind; and may we not say it is far worse than nothing? for such a course will prejudice and exasperate them more than ever against the truth, or the demands of justice and duty.—It was a wise saying of a wise sort of a man, that it is easier to lead an elephant by a hair than a rope. I abhor slavery; and have been and still am an abolitionist in heart, (!!) and wish and pray that all men of every color and caste, were free, as the birds of the air; but how foolish it is to employ a remedy that is as bad or worse than the disease itself, and that will leave the system in a worse state than it was before. (!!) What prospect would there be of reforming a wicked or intemperate man, if you should first provoke him, instead of reasoning calmly and kindly with him, and showing him that you felt an interest in him and his welfare? You might as well whistle to the four winds to raise a hurricane, and so spend your strength for nought. I would say seriously and kindly to abolitionists, be *calm* and *moderate* and courteous, if you would effect any good.

Measures have been adopted, and words have been spoken, denunciations have been written too hard and sweeping, and censorious, and uncharitable, and provoking. O do it no more. The wrath of man worketh not the righteousness of God—judge no more. Such things have made me *sick*. I once swallowed Garrisonism in all its length and breadth: but alas! it is swallowing a camel, figuratively I say. Garrison writes powerfully—but the razor is out! how it cuts and tantalizes. He loves not that holy day that I hope I love (!) more than other days; and the ordinances, how precious to the Christian! are discarded. I hope he will retract. One thing more—I do sincerely think, that it ill becomes a minister of the Gospel to leave his proper calling, and to engage in a business of this kind. (!!) I speak in love and sincerity—I think he is in a great error or mistake. Slavery is at least considered, by many, a political subject, and that ministers had better let it alone; *so it really seems to me*, (!!) that the cause of Christ is greatly damaged—*let laymen occupy such trusts.* Am I right, Mr. Editor?

AMATOTE.

THE MASK THROWN OFF.

We have charged the recent seditious movements in our ranks upon the evil spirit of sectarianism. The following article from the last New-England Spectator reveals the cloven foot without any disguise. The editor of that paper has made a dreadful somerset within a few months, and we pity him. The Spectator is now palpably endeavoring to subvert the integrity of the anti-slavery cause.

NEW ANTI-SLAVERY ORGANIZATION.

A correspondent has sent us the following communication for insertion in the Spectator. It is a well-known fact, that very many thorough going abolitionists refuse to join the anti-slavery ranks, (!!) because by so doing they would appear to be sanctioning things which are opposed to their views of the gospel. As these men thus stand aloof, *their influence is on the side of oppression.* Now we deem it important that the good people of the north should present an unbroken front against the south on this subject, and that all should have an opportunity to act in their own way, provided their views of the sin of slavery are correct. If the excuses of such persons for not joining our present anti-slavery associations are substantial, and they are still willing to labor in the cause, it may be best to form such an association as our correspondent recommends. And further, many who are now convinced

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that they cannot dissent from the views of some leaders in the anti-slavery cause, (not views of the sin of slavery and of means for its overthrow, but on other subjects in which the vitality of religion is concerned) without being denounced as apostates to be drummed out of the ranks, and others who cannot contribute to the funds of the Massachusetts Society without lending their aid to the promulgation of such errors and abuse, would then have an opportunity to continue their efforts directly in concert with the American Society.

Our correspondent says:—

'By a reference to the doings of the Massachusetts Anti-Slavery Society at Worcester, as contained in the Liberator of last week, it will be seen that there is no disposition to conciliate the feelings of those who are aggrieved by the violent and denunciatory course of the editor of the Liberator, and that he has been fully sustained by the state society. The only alternative, therefore, for the friends of a different course, is *to form a new society*, where their feelings will not be wounded by bitter denunciations against good men, or sneers at the ministers of the gospel. (!!) And if such a society should be formed, adopting for their constitution that of the American Anti-slavery society, and paying its surplus funds into their treasury, we should heartily rejoice;—for while it would do nothing to embarrass the operations of any society now in existence, it would be likely to bring out very many who are thoroughly anti-slavery in their principles, but are standing aloof from all societies because they are conscientiously opposed to doing anything which can be fairly construed into approbation of the objectionable features of Garrisonism. (!)) We have no doubt that a society like the one to which we refer would be eventually joined by a great proportion of THE ORTHODOX community in this state. We have heard it remarked by one of the officers of the Massachusetts Anti-Slavery Society, who is highly esteemed by the Garrison party, that 'there is any thing but *orthodoxy* in that society.' And if *orthodox* men cannot be active in that society without having their feelings wounded, it is far better that they should associate by themselves. (!!) There is nothing sectarian in the anti-slavery society—nor is there in the Bible, Temperance, or Sabbath school societies; but it is a well known fact that in regard to these last, the uniting of the different religious sects has had a paralyzing influence upon them, (!!) and that when they have divided and formed separate societies for the same object, the effect has been most happy; at any rate, this is true of the one last named. It is admitted on all hands that slavery must die; but that this cannot be until public opinion shall pronounce it infamous. It is important therefore that all proper means should be used to form a correct public opinion on the subject, and it seems to us that the formation of a society such as we now propose would have a powerful tendency to promote that object.'

M.

☞ We have some grounds for believing, that the following communication was written by Mr. Fitch. It is not of much consequence, however, to know who is its author—being remarkable for nothing but its impudence and misrepresentation. The assertions respecting the feelings of 'the New-England clergy, as a body,' toward the people of color while supporting the Colonization Society, are contradicted by a thousand disgraceful facts. We have always conceded that very many of the clergy and laity once patronized that Society from benevolent motives, being ignorant (culpably so) of its principles, designs and tendencies. Nineteen-twentieths of these are now found in the anti-slavery ranks. But it is a truth, which neither 'P.' nor any other jesuitical whitewasher can refute, that the clergy, as a body, whether in New-England or out of it, have always been most implacable in their prejudices toward the colored people, and unwilling to plead their cause, except as connected with a scheme of banishment. The discovery is now made, however, that they were merely '*mistaken* in their views of the *utility* of that society,' that 'they patronized it from the purest motives,' and that they have always 'shown themselves the decided friends of the slave'!!! It seems, too, that though the anti-slavery cause has been pressed upon their attention during the last seven years, they have done nothing to unfetter the bondman, but have only been watching 'the probable tendencies of the new scheme,' and 'waiting for deliberation'!—O lame and impotent apology!

From the New England Spectator.

ANTI-SLAVERY—THE CLERGY.

MR. PORTER,—It seems a wonder unto many, that the clergy of New England have not been more ready to show themselves the decided friends of the slave, by co-operation with the existing organization, for the overthrow of slavery. Now, sir, it is a fact, that the New England clergy, as a body, have been the friends of the slave from the first, and have shown themselves to be such, by the course which they have pursued. (!!) The first movement ever made to benefit the people of color, was by the Colonization Society. The clergy of New England believed that this was a scheme by which great good would come to the colored race, both bond and free. Say, if you please, that they were mistaken; still they had this conviction, and acted upon it. I have no manner of doubt that many southern men patronized the Colonization Society, solely, because they regarded it as a means of perpetuating slavery, and rendering slave property more secure. But this was in no sense true of the New England clergy. They patronized the Colonization Society from the purest motives. (!!) They believed it would benefit the people of color, and they enlisted in it with one heart, and recommended it to their people, and took collections in its aid. Nor did they favor it, in general, it is believed, because they supposed it would remove the colored population from this country in any great numbers. They thought that for the present, some might improve their own circumstances, and benefit Africa by settling along its shores; but still their great reason for favoring the Colonization Society was a sincere belief that it was preparing the way for the emancipation of the slaves at home. (!!) They therefore acted for the good of the slave, and for this only, and with the kindest feelings, and the most upright intentions. Nothing therefore can justly be laid to their charge, except that they were mistaken in their views of the utility of that society. (!!)

Many of them soon saw their mistake, and at once withdrew all their influence from the Colonization scheme, and ceased to plead in its behalf. A particular association, with which the writer of this is well acquainted, more than three years since, came almost unanimously to the conclusion, that it was not their duty to ask of their people any more collections for the Colonization Society. Among nearly twenty members, there were but two it is believed, who regarded that society as being no longer worthy of their patronage. But these brethren saw that they had been mistaken.

In one project for the benefit of the people of color, which they had believed to be truly philanthropic, and in a high degree adapted to do good, they had been deceived; and when they found another scheme for promoting the same object treading directly upon the heels of the first, they felt constrained to wait, at least, for a little, that they might see what were the probable tendencies (!!) of the new scheme, before they gave it their support. In this attitude they waited, to watch the movements of things, and take time to deliberate. This was the course of very many of the New England clergy. They did not wish to go themselves, or to draw their people into another scheme which should prove, like the first, a failure. And who will say, that they did not act here, like wise men? Could they expect to have the confidence of their people, if they were continually being duped themselves, and making dupes of those who yielded to their influence? (!!) It *was of great* consequence, that they should weigh the matter well, before they ventured to become the advocates of another scheme for the benefit of the colored race.

But while waiting thus for deliberation, (!) they found themselves attacked as pro-slavery men, as hypocritical time-servers, as enemies of the people of color, who had been the friends of the Colonization Society from the worst of motives. They were perfectly conscious of having acted from the purest philanthropy, and that the charges of pro-slavery and hypocrisy brought against them, were base and wicked in the extreme. Was it to be expected that they would be convinced by such a course, that the abolitionists had altogether a righteous cause, and that they would come up as a body, and lend it their hearty co-operation as they had done to the Colonization Society? There was certainly enough in such a course to lead them to pause. They have done it; and the cry against them has been more and more violent, until they are denounced in the mass as 'hirelings in the bad sense of that term, wolves in sheep's clothing, loving the fleece better than the flock, spiritual popes, &c. &c. (1) I ask now what there has been in the course pursued toward this class of men to induce them to espouse the cause of abolition? Or rather what has there not been to drive them farther and farther from it? (2) A large proportion of the clergy of New England, are beginning to believe (3) that immediate emancipation is the only course to be pursued in relation to slavery; but what should induce them to come into a society, from the leaders of which they have received so much furious and unsparing abuse? (4) They feel themselves more and more abused by the course pursued in relation to them, and why then should they not stand aloof? Had they seen the spirit of their Master in the movements of the anti-slavery organization, hundreds of them would have come into it where there now are fives. (5)

The very association already mentioned, at a recent meeting, as I have been informed by one who was present, declared themselves ready, with the exception of a single individual, to adopt the constitution of the American Anti-Slavery Society, and act upon it. But fearing that they should be held responsible by the public for sentiments and measures which they could not approve, they declined doing it. Of the sin of slavery they have ever been convinced, and have sincerely desired its abolition. They are now ready to avow themselves in favor of immediate emancipation, but see evils connected with anti-slavery movements which they cannot sanction, and therefore feel bound to withhold their influence. A change in the present course would bring them into the ranks of abolitionists, and make them efficient helpers; but when the present policy will do this, it is not very easy to say. The course pursued seems more and more objectionable, and how can they be expected to come up to the work? (6) From the first, the very course has been taken to drive them off, and those who have done it, are now wondering at the fruits of their own folly, and charging upon the clergy the very things which they themselves have brought to pass. (7) Let it once be seen that abolitionists are governed by the spirit of the gospel (8) in their movements, and the clergy of New England *will come to their aid.*

Yours, P.

Boston, Oct. 7, 1837.

(1) We cannot recal that sentence of condemnation, having conceded that there are 'many splendid exceptions' to our charge.

(2) Here it is confessed that they cannot espouse a cause which they believe to be righteous, but are driven farther and farther from the line of duty, because somebody, as they allege, has shamefully abused them! No other evidence is needed to prove that they are 'hirelings,' &c.; for how dwelleth the love of God in such traitors to his cause?

(3) Politic men! it is *time* to believe, for the popular current is 'beginning' to turn in favor of immediate emancipation! This, too, conclusively proves that they love the fleece better than the flock, and do not mean to lose it.

(4) For 'furious and unsparing abuse' read 'merited rebuke and righteous denunciation.'

(5) This is a mixture of cant and falsehood. They have stoutly opposed the *principles* and *measures* of the anti-slavery organization. Now, 'the spirit of their Master,' or rather of Christ, has no fellowship with corrupt principles, or unjustifiable measures. It follows, therefore, they are either fighting against that which is true and right, or else refusing to perform a solemn duty on account of the bad spirit of others! Let them take either horn of the dilemma. By such a course, are *they* evincing the spirit of Jesus?

(6) Unhappy men! let them pull out the beam that is in their own eyes, and repent in dust and ashes for their pride and inconsistency, and then they will need no urging to 'come up to the work.'

(7) The old tune—'the clergy' would have done right, if others had not done wrong! If they are unjustly assailed, how can they be expected to remember them that are in bonds as bound with them, or obey the voice of God and give heed to the cries of his perishing poor!! HYPOCRITES!

(8) More cant! The clergy will come whenever their flocks take up the line of march, let the prevailing 'spirit' be what it may—rely upon that!

BOSTON.

FRIDAY, OCT. 20.

In complying with the request of Dea. Gulliver, to copy his remarks at the meeting in Worcester into our columns, I owe an apology to my readers for inflicting upon them such an unprofitable gallimaufry. But I will pardon the deacon, if they will pardon me for my excessive editorial liberality. I append a few notes.

REMARKS OF DEA. JOHN GULLIVER,

At the Quarterly Meeting of the Massachusetts Anti-Slavery Society, at Worcester, Sept. 27, 1837.

MR. PRESIDENT,—I feel grieved at the course some of my anti-slavery brethren are taking, and especially with the course of the Liberator; and I have come to this meeting for the purpose of stating my grievances,—and I am happy at last that I can do so without being out of order—for as has been justly remarked, there is a difference of opinion among us, and it is in vain to attempt to conceal it. Nor do I suppose any evil can come from letting it be known, provided that, in all our remarks upon the subject, we treat each other with christian candor and kindness.

Intending as I do to advance sentiments, which I suppose to be in opposition to those of most who hear me, and bearing rather hardly upon a brother whom we have all delighted to honor, I feel my situation to be peculiarly trying. But since I disclaim all intention of unnecessarily wounding the feelings or impeaching the motives of any individual, and affirm that what I have to utter are the honest convictions of my mind, expressed under an imperious sense of duty, I am confident of having a fair and candid hearing.

Before I proceed, I will say in regard to the brother of whom I have most to complain, he is my friend. I know the worth and excellence of his private character. I honor him as the instrument of dissipating the fog which once enveloped my mind in regard to the colonization scheme, and convincing me as with the clearness of a sun-beam, that slavery is a moral and political evil, the only remedy for which is immediate and everlasting emancipation, a *sin* which is to be repented of, and renounced at once and forever. This was some years ago, and from that time to this, I have had no more doubt of the correctness of these views than I have of my own existence.

I honor him as the pioneer in our cause; as the author of the second declaration of independence; as the constant and fearless friend of the colored man; as a man of splendid talents and indomitable courage; and until now I have considered him, (as those who know him most intimately now do,) as a man of unbending integrity; nor even now, with all the things I have to complain of, do I suppose him to have been guilty of them with a malicious intention. I still regard him as an honest man, and suppose that he has made no statements which he did not himself believe true at the time of making them, although I must say it is marvellous to my mind that he could think so in regard to some of them even for a moment.

We are bound to make due allowances for the circumstances in which he is placed; and I am perfectly ready to do so. One highly palliating circumstance, and one which criminates ourselves, is this, that having led us right so often, we have appeared to think he can never lead us wrong; (1) and whatever he says, is applauded as a matter of course, (2) and sometimes we applaud him before he opens his lips, as was done last evening. (3) Instead of pointing out his faults kindly and faithfully, as Mr. Birney has done, we are all the while celebrating his praise. (4) You know how it was, sir, at the meeting in the stable last January: we were almost ready to 'make him a king.' (5) And we all know that the Liberator is frequently loaded with fulsome flattery of its editor, (6) to make room for which, he was last week driven into a corner *very 'gladly,'* although he very complacently tells us 'that it is *impossible* for him to be influenced by the *encomiums* or censures of men.'

Nothing is clearer to my mind than that we have done him an incalculable injury by pursuing this course; (7) and by the same process we are injuring others among our friends, both male and female.

[After reading Mr. Birney's remarks in regard to the Boston controversy, Mr. G. proceeded:]

Mr. President, what I have further to say will be said in sorrow, and not in anger; with great plainness, and yet with perfect kindness. The Liberator is supported by our funds, and I feel that I have a right, therefore, to speak of its faults.

My first complaint against it is, that it is *cruel and unrelenting in its spirit.* It fights bravely, but gives no quarter even to a conquered foe; (8) nothing but the utter destruction of its opponents will satisfy it. For proof of this, witness its treatment of Messrs. Fitch and Towne. It boasts of a complete victory over them;—their arguments shivered and the fragments ground to powder. But not content with that, it must stab their character, (9) and that not once only, but it keeps on stabbing and stabbing, as though it was its delight. You will see something of it in every paper for the last few weeks. It calls them *insane,* (10) *apostates, hypocrites,* (11) *traitors,* who are to be drummed out of the camp, and ranked with Benedict Arnold. (12) Sir, this is barbarously cruel—a parallel to which is only to be found in the treatment which the slave receives at the hand of his iron-hearted master. (!!) And even that is not a parallel case, for what are the wounds inflicted on the physical frame, compared to those inflicted on the character?

2. It is *false in its representations.* For proof of this, and all other points of which I shall speak, I shall confine myself to papers recently published. It says of the New England Spectator, 'it is striving to build itself up at the expense of the Liberator.' Having been so intimate with the concerns of the Spectator as to have met all its expenses for the last three months, I feel it proper to add my testimony to that of the editor, that this charge is not true, at least so far as my knowledge extends. (13)

The Liberator says of Messrs. Fitch and Towne that they are '*utterly insignificant,* indeed, in themselves, and *detached from all others*; but dangerous as *traitors* in the citadel, who are *corresponding with besieging enemies,* and *endeavoring to deliver up the keys into their hands.*' A sentence which contains five lines, and in my opinion as many falsehoods.

'Utterly insignificant?' Does the brother believe that himself? (14) Look at the Liberator for the last few weeks. What means this marshaling of their opponents? First comes the temporary editor with a few columns; then comes the general agent with many columns; and then comes the great Goliath himself; and afterwards come the collar men (15) in large squads from all parts of the State: and even the ladies, who are always ready to show their gallantry when the 'champion of the cause' is in danger, are seen girding on their armor, and marching manfully to the rescue. (16) And after skirmishing a few weeks, the whole army are marched into the heart of the commonwealth, and as we see here to-day, drawn out in battle array, to put down the '*formidable two*' who are so '*utterly insignificant.*'

But it is said they are 'detached from all others;' (17) are there not 'thirty-nine' men at least, who stand with them side by side?

But they are '*traitors.*' Let us see *one* evidence of that, at least, before it is again repeated. Will you find the evidence in the Appeal? They there say,

'We are abolitionists in the strictest sense; and such we purpose to be, as long as there is a slave on the face of the earth. We have given our feelings, our influence and our talents, in public and in private, to the cause of immediate and universal emancipation. We regard slavery as a loud, crying and exceedingly aggravated sin, under all circumstances, and at all times; and we claim that, like all other sins, it ought to be at once and forever abandoned; and we purpose, with the help of God, to do all that in us lies, at home and abroad, from the pulpit and the press, to hold up this iniquitous system of robbery and wrong, as worthy only of universal and eternal abhorrence; and to call in the name of humanity and God, on all who hold their fellow-men in chains, to desist at once from their iniquitous work. We purpose to do with our might all that our hands or our tongues find to do, to hasten the day when the yoke of the oppressor shall be broken, and the oppressed go free.'

Will you find it in the course Mr. Towne has pursued since he has been in Boston, as stated to us by the abolitionists of his church in the Spectator of this week? (18) Will you find it in the fact, that Mr. Fitch has lectured on slavery during his residence in Boston to the amount of one lecture a month, and in no instance refused to lecture (when not otherwise engaged,) even although exposed to the mob, as was the case in Stoneham? Will you find it in the sermon 'Slavery weighed in the balance of Truth,' extracts from which have just now been read? (19) Did you see any symptoms of it in the address of Mr. Fitch last evening? an address which has been pronounced by a brother here, who has probably heard more good speaking than any one of us, to be one of the best he ever listened to. Sir, he is my minister, (20) and I think therefore I am as well qualified to judge in this matter as any other man; and I hesitate not to say, that to charge Wm. Lloyd Garrison with being a traitor to the anti-slavery cause, would not be a grosser violation of the truth, or a greater burlesque on common sense, than to make the charge against the gentleman in question.

As to the other two charges, if what I have now said has any weight, it will be unnecessary to spend a moment in refuting them.

3. The Liberator is *mobocratic in its influence.* (21) It professes to be pacific in its principles, and is very loud in its professions. But what is its influence on its constant readers and admirers? Does not its denunciatory tone generate the feelings of bitterness in the soul, which often breaks out in severe and unkind language towards opponents? And were the community generally to sympathize with its spirit, would not the minority be exposed to personal violence? It seems to me no man can doubt it. The story of the good Quaker is in point. He had a troublesome dog, and he wished him killed; and the question was, how could this be done without violating his *pacific principles.* After some reflection he said, 'I will not hurt thee, but I will give thee a *bad name.*' So he drove him into the street, and cried 'mad dog,' 'mad dog'—and in a very short time the neighbors were out with their clubs and guns, and the dog was soon despatched. What did the opponents of Garrison do just before the great mob in Boston, that he is not doing now in regard to Messrs. Fitch and Towne? In speaking of their last Protest he says, its '*utility* consists in deepening the *brand of treachery* to the anti-slavery cause upon the *foreheads* of its apostate authors.' What utility can there be in having their

(7) Yet the deacon, in the exordium of his own speech, covers me with 'fulsome adulation'!

(8) This is an admission that Messrs. Fitch and Towne have been conquered. Do these gentlemen feel obliged to their apologist for it? When they in penitence shall really cry for quarter, they will find me, as well as every abolitionist, in a placable mood. The 'boasts of a complete victory over them,' &c. were all contained in bro. C. C. Burleigh's letter! How candid to represent me as having made them!

(9) Yes, their abolition character—or, rather, they have destroyed it themselves, and I have simply announced the fact.

(10) Not true—I called their *assertion* an insane one,—that 'nine-tenths of the abolitionists in New England' agreed with them in this controversy.

(11) I do not remember to have used that term; but it is certain the appellants have acted deceitfully.

(12) Not true—I said that their treason would not succeed any better than did Benedict Arnold's. Is not dea. Gulliver yet satisfied of this fact, or does he think that faction in our ranks is to triumph over loyalty? I said, without circumlocution, and in plain English, that these clerical plotters would be drummed out of the camp—meaning, of course, nothing more than that they would no longer receive the confidence or fellowship of genuine abolitionists until they repent, and bring forth fruits meet for repentance.

(13) I am more and more satisfied that the charge is true. Dea. Gulliver has the control of the Spectator, in fact, and how he regards the Liberator is sufficiently evident. Still, what a grievance to bring before a State meeting of abolitionists!

(14) Certainly, in a relative sense. Not that they are not men of proper dimensions, or of respectable talents, or of some local consideration; but they are invisible to the nation, except by their connection with the anti-slavery enterprise. Detached from that cause, their criticisms would deserve no attention. Enemies in the camp, however 'insignificant in themselves,' who are conspiring mischief, are always more dangerous than all external foes. If the treachery of these individuals had not been hailed exultingly by the implacable opponents of our cause, and given the signal for a fresh attack upon it—if their libellous protests had not been copied extensively by pro-slavery and colonization newspapers—if they had not assumed to be somewhat conspicuous in our ranks, and to have 'nine-tenths' of the abolitionists with them—and if their allegations had been exclusively local and personal, instead of general and indefinite—then, indeed, 'the temporary editor,' 'the general agent,' 'the great Goliah himself,' 'the collar men in *large squads,*' 'and even the ladies,' would certainly have 'left them alone in their *littleness.*' Query—If Mr. Fitch, or dea. Gulliver, is the modern *David,* how happens it that 'Goliah' is conqueror according to the concession.

(15) Here is another coarse and contemptuous attack upon the great body of abolitionists—a specimen of 'christian candor and kindness.' Not an anti-slavery society in the land has approved of the 'Appeal,' but all that have acted upon it, in New Hampshire, Massachusetts, Vermont, Rhode-Island, and Pennsylvania, as well as every anti-slavery newspaper in the land, have condemned it in the most decided manner. Yet these are stigmatized as 'fulsome flatterers' and 'collar men.'

(16) Is this intended as a pious sneer and holy contempt? It seems to be at least, in the spirit of southern taskmasters and certain northern 'gentlemen of property and standing,' who affect to deride the movements of the 'ladies,' while at the same time their own cheeks redden with anger, and their knees smite together with fear. Where are the 'nine-tenths' who are said to be in favor of the Appeal? and why do they not 'gird on their armor, and march manfully to the rescue' of the 'conquered' appellants? As to the assertion, that the meeting at Worcester was called with reference to the Appeal, or to put down its signers, it is a gross misrepresentation; for, ☞ had it not been for the suicidal pertinacity of dea. John Gulliver in *forcing* the present controversy upon the attention of that body, *no action would have been taken upon it!* He knows that it was the desire and intention of that meeting, in order to spare the feelings of Messrs. Fitch and Towne who were present, not to discuss the merits of the Appeal being fully satisfied with the decision of the Board of Managers. It was not until dea. G. rashly taunted the delegates with being afraid to look the question in the face, or at least *politely* accused them of wishing to enforce gag-law, and of shuffling and trickery, that they voted to hear any thing on the subject. No one condescended to make any reply to the splenetic and absurd speech of dea. G. [except the Rev. George Allen, in a single cutting animadversion,] and, consequently the whole discussion began and ended with himself. So much for 'the whole army being marched into the heart of the commonwealth, and drawn out in battle array,' to put down the clerical appellants! The meeting at Worcester was not a special one: it was the regular quarterly meeting of the State Society, required by its Constitution, and was held in that town by the special request of the abolitionists of Worcester County. Dea. G. 'mark how plain a tale puts thee down.'

(17) Look again—'it is said,' in the sentence alluded to, that they are not detached from all others! It is argued that if they stood alone, separated from our Society and from the cause, then they would be unworthy of special consideration; but inasmuch as they are in the citadel, and pretend to be sentinels upon its walls, their sedition gives them extraordinary importance, and is dangerous accordingly. Here is no contradiction. The deacon has only made a blunder, by which he is enabled to remind the oblivious memory of the public, that 'thirty-nine' embryo clergymen, i. e. theological students at *Andover,* (some of whom hope, perhaps, one day to sit in '*Moses's* seat,' after the present pro-slavery incumbent is removed, and who *piously* consented to become abolitionists, instanter, as a means to an end, i. e. in order to back up the Clerical Appeal, and to put down the Liberator,) have 'swallowed,' not Mr. Garrison, but 'five clergymen of Boston and vicinity.'

(18) That course has been, to avoid all anti-slavery meetings, and to cease opening his mouth for the dumb, 'in the cause of all such as are appointed to destruction,' 'The abolitionists of his church,' I am sorry to say, have not maintained their integrity to the cause. In their anxiety to get Mr. Towne to be the pastor of the Salem-street church, I think they consulted expediency rather than principle, and marked out a course of policy for Mr. T. to pursue for the then present time at least, which has since been (what I predicted it would be) a snare to him and to them. He has challenged them to say, publicly, whether they are dissatisfied with his recent course and they are dumb! Not so the abolitionists of the Free church.

(19) No—but we find that, weighed in the 'Balance of Truth,' Charles Fitch kicks the beam—he is lighter than gossamer. It is begging the question to argue, that because he was apparently a sincere advocate of the abolition cause six months ago, therefore it is not possible for him to be disloyal at the present time. As well might a thief, caught in the very act of picking a man's pocket, argue in his defence that he wrote a pamphlet, no longer ago than last week, denouncing in the strongest terms all thieves and their abettors. Benedict Arnold was a very gallant and faithful revolutionist, until he was induced to surrender up West Point to the enemy. The question is not, what Mr. Fitch *has been,* but what is he *now?*

(20) 'That alters the case!' as the *impartial* judge said to the farmer.—'Why, sir,' said the deacon at Worcester, 'the fact is, I have for a long time taken the Liberator, read it, liked it, and placed great confidence in all its statements, until he attacked [defended himself against the aspersions of] *my* minister. That is my complaint, sir: he has attacked *my* minister. Now, if it had been some other minister, why, sir, in all probability, I should have cared nothing about it'!! Frank and simple enough! No wonder the Convention lost its gravity, and was convulsed with laughter, on hearing this confession. It is proper to add that, until the Clerical Appeal made its appearance, the pastor and deacon were not enthusiastically fond of each other, so that the zeal of the latter on behalf of the former is new-born, and like that of all new converts, it burns with unusual ardor. Besides—deacon G. is, in truth, an interested witness, according to his own showing—[Mr. Garrison has attacked *my* minister]—and therefore he is *not* 'as well qualified to judge in this matter as any other man.' His testimony must be ruled out of court.

(21) Ah! is it so? Is this a morbid endeavor to be facetious? The Liberator has had many things laid to its charge; but to be accused—and by 'my friend' too!—of exerting a 'mobocratic influence,' is indisputably 'something new under the sun.' It is surprising that the fertile invention of my enemies has failed, where the *charity* of a *friend* has succeeded, in manufacturing a new accusation against me! The Liberator has nearly completed the seventh year of its publication: it has been characterised, from its commencement, by 'hard language,' an 'incendiary' spirit, a 'fanatical' course, 'abusive' personalities, &c. &c.; it has witnessed the growth of the anti-slavery cause from *no* society up to twelve hundred; yet, its 'mobocratic influence' to the contrary notwithstanding, abolitionists are proverbially men of peace, and have refused to resort to physical force even in self-defence, under the most trying circumstances. Those who 'sympathize with the spirit' of the Liberator are generally the most decided opponents of the law of violence. But, according to the 'insinuation' of my friend Gulliver, the 'constant readers and admirers' of this paper are quite ferocious in their spirit; and if they were in the majority in community, he gravely says that 'no man can doubt that the minority would be exposed to personal violence'!! The deacon is assuredly laboring under the influence of monomania.

foreheads marked with a *deep brand of treachery* (22) unless it be that they can never make their appearance in public, without being pointed out as the subjects of universal scorn, and the victims of popular vengeance, (23) who ought immediately to be 'drummed out of the camp?' If this is not a mobocratic spirit, I have yet to learn what that spirit is. And are we to turn round and become the apologists of the mob spirit, because the editor of the Liberator is the instigator instead of its victim? (24)

4. My fourth complaint against the Liberator is, that it seems to be determined to *put down free discussion*, unless we begin by throwing up our caps and crying 'Hurrah for Garrison.' What is the sin of Messrs. Fitch and Towne? Why, sir, they have had the audacity to find fault with Garrison. That is the head and front of their offence. (25) And for this they must be *crushed*. How are the Andover students treated? Their conversion was thought of great importance, and Messrs. Thompson and Phelps spent much time to effect it; and although the number of conversions were not numerous, they were highly gratified with their success. But what is said of them now, since they have slipped from the Garrison collar? Why, sir, they are nothing but 'Gospel babies,' (26) not worthy even to be named with the 'insignificant two.'

But not only are individuals to be treated in this harsh and cruel manner, because they dare to speak out their sentiments, but religious newspapers must share the same fate; and accordingly the Liberator holds up the N. E. Spectator and the New York Evangelist for public scorn, because they show some sympathy for Mr. Fitch. And I am sorry to say there is evidence to believe this spirit is spreading in our ranks, and that some individuals who hold office in this society are attempting to retard the progress of the building of our free church by withholding the loans which they have pledged themselves to make us, merely because Mr. Fitch has dared to give utterance to a murmur against Garrison. (27) Whether this can be done without a sacrifice of honor as well as consistency with their principles, I leave it for others to judge. But I am very happy to be able to add, that we can get on without them.

5. My last complaint against the Liberator is, that it has assumed a *hostile attitude against the ministers of the gospel*. (28) It says, 'Christianity indignantly *rejects* the sanctimonious pretensions of the great mass of the clergy in our land,' and that 'they are hirelings in the bad sense of that term.' While we are compelled to admit this to be true in regard to a portion of the ministry, it is not true of the *great mass*; and to say so is not only doing them great injustice, but deeply injuring our own cause. We cannot get on in this cause without the ministers. Who are our agents? And of what benefit is it to have agents, unless they can speak to the people? And how can they do this to advantage, without the concurrence of the ministers? (29) It is idle to think of carrying the north against the efforts and influence of the ministers. Whatever has been done already, has been done in a great measure by them. I have ascertained that even in this convention, there are at least twenty-four clergymen, (30) and we can all judge how important their efforts have been to give good effect to our meeting. Why then should we take a course which will drive them from us? Let this society fail to rebuke the language of which I am complaining, and no minister can take part in its deliberations again without disgracing himself; (31) and instead of drawing in others who love our principles, but hate our practice, we shall drive out those who are already in. Let their sins be rebuked *even to their death*; but let us not traduce their characters, let us 'do to them as we would have them do to us.' How is it with the man we idolize so much—do we not make great allowance for him? Does he not claim to be a Christian, while as yet he has never confessed Christ before men, and is living in the habitual neglect of Christian ordinances? (32) and while he is manifesting such a spirit in his controversial writings, as to secure for himself the universal reprobation of all his opponents, and the severe rebuke of many of his warmest friends? Sir, while we profess to love the Saviour, let us not dishonor him by bringing reproach upon his 'ambassadors,' remembering that he has said, 'touch not mine anointed, and *do my prophets no harm*.' With the gentleman from Springfield, I can say, 'I go for the slave;' but I would add, I go also for the Christian Sabbath and the gospel ministry; (33) and I will *not go* with those who go against them. (34)

And now, sir, if it is true that the Liberator is cruel and unrelenting in its spirit, false in its representations, mobocratic in its influence, stifling free discussion, (!!) and driving every minister of the gospel from our ranks, is it not time to lift up our voice against its faults, and labor to have it reformed? (35) Shall it be sustained by the funds of the society, and may we not rebuke it for its sins?

The duty I have now performed is a painful one. But the doctrine that we are to stand by a brother 'right or wrong,' is one which I abhor, and I detest it as much in an anti-slavery man as in any other, and I presume this is the feeling of every one present. If so, let our practice correspond with our principles, and after having cast the beam out of our own eyes, we shall see clearly to cast the mote out of a brother's eye. And while we are ready to reprove each other's sins, let us not fail with a united voice and a louder one to rebuke the heaven-provoking sin of *slavery*. And if we cannot persuade its perpetrators to give it up, let us come out and be *separate*, and not touch the unclean thing.

And now let not our opponents think we mean to desert the ship because we reprove our brethren when we think them in fault. No, sir, this is only clearing the ship for action, that our broad-side may tell with greater effect. (36) We are ready to nail our flag to the mast, and adopt for our motto, 'America expects *every man to do his duty*.'

The abolition sun has arisen, and although a cloud may occasionally flit across its path, it will steadily hold on its way, until it attains the zenith; and while scorching under its meridian splendor, the slaveholder will have fearful experience of the truth, 'that there is no place where the workers of iniquity can hide themselves.' (37)

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(22) 'What utility' to themselves? Truly, none at all!—but much to the cause of abolition. The more visibly and speedily latent sedition exhibits itself, the better—all doubts as to its character will be removed, and it can be quelled the more easily.

(23) 'Subjects of universal scorn, and victims of popular vengeance,' for having denounced the Liberator and its editor! Excellent—but this is too grave for jocularity, and too laughable for gravity. Have not Messrs. Fitch and Towne 'nine-tenths' of the abolitionists to protect them from the 'universal scorn' and 'popular vengeance' of one-tenth? They say so! And it is certain that all the pro-slavery party are rallying to form a body-guard around them. Moreover, 'thrice is he armed who hath his quarrel just'—how then can these clerical assailants be in bodily peril?

(24) 'He has attacked *my* minister'—hence, he is 'the instigator of a mob spirit.' Logically proved.

(25) This is another violation of truth, 'gross as a mountain, open, palpable,' for which there can be no apology. In the Clerical Appeal, (the only publication, it is evident, which its signers contemplated at first,) no fault whatever was found with me, either directly or indirectly, except it was expressed in the phrase 'some leading abolitionists.' All the allusions to the *Liberator* had reference, not to any thing I had ever said or written, (and this should be remembered by all who are watching this controversy,) but to certain paragraphs that appeared in this paper *during my absence from this State*, written by one of the earliest and most faithful advocates of immediate emancipation. It was not until my reply appeared, that Messrs. Fitch and Towne commenced their attack upon me personally. Mortified and humbled by that reply, and conscious of their inability to defend a single position assumed in the Appeal, they tried to revenge themselves by sounding a sectarian war-cry, and arraigning me as a heretic, hoping thereby to crush me beneath an avalanche of bigotry, or to ensure my destruction by shouting in a tone of holy horror, 'mad dog!' ['The story of the good Quaker is in point.'] As to the charge that the Liberator seems to be determined 'to put down free discussion,' &c. I cannot *seriously* look it in the face. In carefully publishing—as it ever has done, and generally without note or comment—whatever has been written against it, at home and abroad, it has clearly exhibited a very partial and despotic spirit! To the other candid allegation, that I am actuated by the spirit of vain-glory, and not by christian principle, or even a sincere desire to see my enslaved countrymen enfranchised—that I am basely intent upon nothing but my own aggrandizement—and that those who will not throw up their caps and cry, 'Hurrah for Garrison!' must expect to be 'crushed' by me for their 'audacity'—I have no other reply to make than this: whatever my course may have been, Dea. Gulliver cannot deny that it has been uniform and consistent. Let him, then, reconcile (if he can) this allegation with the exalted panegyric which he bestows upon me in his introductory remarks. How eager I am to accumulate praise, let the following extract from my speech at the last annual meeting of the State Society testify:

'Sir, the position which I occupy is purely accidental. What is it that has given me notoriety, and made me widely conspicuous? It is not that I have labored so much more abundantly, or successfully, in the anti-slavery cause, than others: for I dare not measure my efforts with such men as Samuel J. May, William Goodell, Henry B. Stanton, Theodore D. Weld, Elizur Wright, and others. It is not that I have made any moral discoveries, or established any new principles. It is simply because I happened to perceive and expose the cruelty and hypocrisy of a professedly benevolent Society, and to depict the true character of American slaveholders. For so doing, rewards have been offered for my head, lynch law has been administered to me, and the whole nation thrown into commotion. These things, and not any personal merits, have made me in some places an object of hatred, in others of sympathy, in all of notoriety. I have only echoed the 'self-evident' truths set forth in the Declaration of Independence—nothing more. Yes, something more—the cheering and thrilling sentiments contained in that book which tyrants have always proscribed, that 'God hath made of one blood all nations of men'—that he requires the oppressor to 'break every yoke, and let the oppressed go free'—that 'in Christ Jesus, there is neither Jew nor Greek, neither bond nor free, but *all* are *one*.' The practical enforcement of these truths has alone caused me to be denounced as a madman and fanatic by my enemies, and unduly applauded by my friends.'

(26) In the estimation, too, *of* a veteran orthodox clergyman, who wrote the article from which this very appropriate appellation is taken!

(27) This is a gross misrepresentation of the facts in the case.

(28) True—against those who hold or trade in 'slaves and the souls of men,' or who justify slavery from the Bible, or who declare that our colored brethren ought to be colonized on account of their complexion, or who refuse to cry aloud and spare not in relation to the crying abominations of the land—but *against no others!* These still constitute 'the great mass' in the land, and therefore it is certain that 'Christianity indignantly rejects their sanctimonious pretensions.' I have never assailed the ministerial *office*.

(29) Be it known, that, with 'the concurrence of the ministers,' or *without* their concurrence, the purposes of the Almighty against slavery shall be accomplished, and the cause of freedom be ultimately triumphant. Indeed, the anti-slavery cause is in danger of being injured chiefly by the clergy, as a body. Should its management get out of the hands of *the people* into theirs, its integrity will be constantly perrilled.

(30) It will doubtless surprise, as it ought to shock and alarm our abolition brethren abroad, to learn that these clergymen (all orthodox) held several *private caucusses* in Worcester, from which lay delegates were carefully excluded, and were harangued by Messrs. Fitch, Towne & Co. with great earnestness. The plot, however, did not meet with success on that occasion.

(31) Modesty itself! If they refuse to censure what dea. Gulliver deems censurable, they cannot take part in the deliberations of the Society without disgracing themselves!!

(32) This sectarian taunt is alike impudent and malignant. No *genuine* abolitionist could possibly make it in such a connexion, and under such circumstances. It is evidently the offspring of cant and hypocrisy. What has the observance or neglect of 'the ordinances' to do with the anti-slavery cause?

(33) More sectarianism! What topics to introduce to a convention, called together irrespective of religious or political differences, for the purpose of devising the best plans for the deliverance of perishing millions from their chains! Can such a man be a sincere abolitionist?

(34) Suppose our abolition Baptist friends should say—'We will not join the Anti-Slavery Society, so long as members are admitted who hold to infant sprinkling as baptism.' Or suppose our Quaker friends should say—'We will not go with those who justify a paid ministry.' What then?

(35) Certainly it is time———*if* it is true that the Liberator is as vile and profligate as it is represented to be. But, mark!—In one breath according to dea. G., its editor is *his* friend, 'a brother whom we have all delighted to honor,' 'the pioneer in our cause,' 'the *constant* and *fearless* friend of the colored man,' 'a man of indomitable moral courage and of unbending integrity, an honest man,' esteemed by the deacon for 'the worth and excellence of his private character,' for whom 'we are bound to make due allowances for the circumstances in which he is placed,' &c. In the next breath, dea. G. brands him as 'cruel and unrelenting in his spirit,' an assassin of character who 'keeps on stabbing and stabbing, as though it were his delight,' a wholesale dealer in falsehood, a mobocrat endeavoring to instigate 'the community generally' to deeds of violence, an enemy of free discussion unless the cry is, 'Hurrah for Garrison,' a heretic 'who has never confessed Christ before men, and is living in the habitual neglect of Christian ordinances,' &c. &c.!! What a consistent character!

(36) 'Only clearing the ship for action,'—to hoist a piratical flag, raise a mutiny on board, throw out signals to the enemy which are joyfully answered, and refuse to fight any longer!

(37) A blazing peroration! There are others, however, besides slaveholders, who are destined to have 'fearful experience' of the same truth—nor is it difficult to point them out.

From the National Enquirer.

CLARKSON ANTI-SLAVERY SOCIETY.

At an adjourned meeting of the Clarkson Anti-Slavery Association, the 16th of the 9th month, 1837, the following preamble and resolutions were adopted and ordered to be published in the *National Enquirer*.

Whereas, the preachers in our country are generally arrayed in opposition to anti-slavery efforts;—some contending that the system of slavery is in accordance with the will of God;—others, though acknowledging the injustice of its original introduction, being still in favor of allowing it to continue unquestioned and undisturbed, and condemning all efforts for its removal;—while many who profess to disapprove of slavery, content themselves with an occasional cold and formal expression of that disapprobation, neither doing nor proposing to do any thing towards the removal of the acknowledged evil, but habitually indulging a cavilling disposition against those who are laboring to produce a sound and healthy state of public sentiment and feeling in relation to it; excusing themselves by finding fault with abolitionists, by pleading the necessity of conforming to the prejudices and wishes of the people, in order to preserve their standing and influence with them; or by sanctimonious professions of purity and holiness which must not be defiled by mingling with the world and worldly things:—

And whereas, these opponents of the anti-slavery cause,—countenancing and strengthening, as they do, deep-rooted and wide spread prejudices and propensities,—exert a vast influence on the public mind, an influence which cannot be effectually counteracted by the remnant who are faithful to the trust they have assumed—who cry aloud against oppression and injustice,—who are willing to brave the scoffs, revilings, and persecutions of a wicked world, that they may plead the cause of the oppressed, undo the heavy burthens, and let the bondmen go free; and who shrink not from the toils or the dangers incident to the faithful performance of their duty to God and to their fellow men: Therefore,

Resolved, As the opinion of the Society, that the great mass of the professed *preachers* of the Gospel in the United States, by obstructing the growth and diffusion of abolition principles, constitute one of the main pillars that support the system of slavery.

On motion,

Resolved, That we cordially approve the manly, independent, and consistent course of William Lloyd Garrison in the cause of abolition, and deeply sympathise with him in the late unexpected persecution he has been called upon to endure, from the hands of professed friends of the same *great* and *glorious cause*.

On motion,

Resolved, That this Society appoint a committee to correspond with similar committees or individuals, on the propriety of calling a convention to devise the best means for the procurement and manufacturing of articles obtained by free labor. Whereupon the following persons were appointed, viz: Thomas Hambleton, Jonathan Lamborn, Eli Hambleton, Amy Preston, Alice Eliza Hambleton, and Martha Lamborn.

ELI HAMBLETON, *Secretary*.

From the Christian Witness.

At a meeting of the Western Executive Committee of the Anti-Slavery Society of Pennsylvania, on the 5th instant, the following Preamble and Resolutions were unanimously adopted, namely:

Whereas an Appeal of clerical Abolitionists of Boston and vicinity, signed by Charles Fitch and four others, has been published, preferring sundry complaints against the measures of leading abolitionists, and containing various unfounded charges, calculated to promote dissensions among the friends of the oppressed; and whereas the said Appeal has been published extensively in the pro-slavery journals, accompanied with editorial remarks, intended to produce the impression that the sentiments and spirit of the Appeal are approved by abolitionists generally; and, as our silence under these circumstances may, to some extent, be regarded as evincive of our acquiescence in the sentiments of the Appeal; Therefore, we adopt the following resolutions:

Resolved, That the Appeal, signed by Charles Fitch and others, and published in the New England Spectator of August 21, is uncalled for by any facts before the public, is inconsistent with the principles of Christian freedom set forth in the constitution of the American Anti-Slavery Society, and eminently calculated to afford aid and comfort to the opponents of the anti-slavery cause.

Resolved, That, as abolitionists, we adhere firmly to the principles set forth in the Declaration and Constitution of the National Society—principles which allow us to extend the hand of fellowship to all our fellow citizens, of whatever religious faith, who are willing to contend with us for the common but prostrate rights of human nature.

Resolved, That we indignantly reject all proposals to abandon, in the least degree, the principles of our association, for the sake of gaining to our ranks that class of 'wise and prudent' pro-slavery men, who are knocking at another door (or rather climbing over the walls) for admission to the anti-slavery fold.

Resolved, That we have *unabated confidence* in the moral intrepidity and straight-forward honesty of WILLIAM LLOYD GARRISON.

Resolved, That we discard *all leaders*, who are unwilling to be *led by the Spirit of Truth*, and who do not regard *duty* as a higher rule of conduct than *worldly expediency*.

Resolved, That the time has fully come for all, who would be regarded as the substantial friends of their country and kind, to make their faith known by a bold and open advocacy of the cause of EQUAL and UNIVERSAL FREEDOM.

SAMUEL WILLIAMS, CHAIRMAN.
JAMES SHAW, SECRETARY.

From the same paper.

Mr. Editor—At a meeting of the Pittsburgh and Alleghany Ladies' Anti-Slavery Society, held at the house of Dr. Trevor, the following resolution was unanimously adopted, in view of the persecution recently commenced against William Lloyd Garrison by false brethren, whose design appears to be to destroy his influence, and by soft words and smooth speeches to lull the guilty consciences of the oppressors of God's poor, and also the consciences of those clergy who have been on this subject *faithless* to their trust, having neither blown the trumpet nor warned the wicked, but cried 'peace! peace!' to the wicked, when God hath said there is 'no peace!'

ZETA.

Resolved, That in his advocacy of Human Rights, *William Lloyd Garrison*, the editor of the *Liberator*, has, in the opinion of this Society, evinced intelligence, zeal, intrepidity, and Christian fidelity, entitling him to the thanks and support of all who desire the liberation of millions of enslaved Americans.

October 4, 1837.

ANTI-SLAVERY IN WINTHROP.

At a large and respectable meeting of the Winthrop Anti-Slavery Society, Sept. 21, 1837, the following resolution having been freely and fully discussed, was adopted with only one dissenting vote, viz.

Resolved, That we believe it to be 'human to err,' and therefore deprecate all attempts, either among ourselves or others, to identify the cause of abolition with some prominent individuals, who have sharply rebuked oppressors and their apologists, as entirely unfair; we believe that William Lloyd Garrison has done more than any other man to rouse this nation from its guilty slumberings over the alarming evils and great sinfulness of slavery; and that, as a pioneer in this righteous cause, we cheerfully award to him our 'undiminished confidence' in the rectitude of his abolition 'principles, and the unflinching integrity' with which he has sustained them amidst opposition and obloquy of every form; and that while 'we respect his character, his moral energy, constancy and perseverance; and while we cannot censure the severity of his language, when speaking of the *crime* of slaveholding;' we lament that he has so frequently dipped his pen in gall when speaking of individuals, and entirely disapprove that denunciatory spirit, which he has sometimes exhibited, as contrary to the law of love, and tending vastly more to irritate than to convince; and that while we allow him the right to hold and express such sentiments as he sees reason to believe, we protest against connecting the cause of abolition with any sectarian views or subjects.'—*Christian Mirror*.

☞ Take care, brethren! We may, it seems, be very denunciatory of the crime of slaveholding, but pray be very careful what language you apply to the criminals!

'Pray, spare the person, but expose the vice!
How? Not condemn the sharper, but the dice!'

Certain clerical abolitionists, having become jealous in view of the honor the Lord of Hosts has bestowed upon William Lloyd Garrison, for scripturally and faithfully contending for the faith once delivered to the saints, in respect to human rights, amidst the scorn and derision of priests and Levites, professor and profane, have put forth an appeal and protest. As might be expected, slaveholders and their supporters are pleased with their course. And they cry good, glorious brother Fitch and brother Towne.

With the good brush, Bible abolitionism, Garrison and other 'leading abolitionists' have applied the clear transparent paint of truth, and made visible, as the sun in the noon-day heavens, certain words on the appeal and protests, so that when looked at, Mene, Mene, Tekel! appears all around the names of Fitch and Towne in glaring capitals!

Poor men! How they are to be pitied! Their puny arms cannot prevail against Jehovah. The God of truth yet occupies the throne, and he will not vacate it for Messrs Fitch and Towne. Oh that they would 'repent and be converted.'—*Illuminator*.

THE LIBERATOR.

The members of the Massachusetts Anti-Slavery Society are just as much responsible in regard to the Liberator, as the Baptists in Vermont are responsible in regard to the Telegraph—or the Congregationalists in Vermont, in regard to the Chronicle—and no more. The various Associations in this State pass votes commendatory of the Telegraph, and the ministers and lay members of these Associations make personal exertions, just in proportion as they feel interested, to extend its circulation. So it is believed to have been, formerly, in regard to the Chronicle, among the Congregationalists. Does it therefore follow that the patrons of these papers 'are all responsible' for all that the editors say? Will the Chronicle answer this question? Of one thing the editors of that paper may rest assured:—if they will undertake to hold their patrons responsible for all they say on slavery, and other flagrant popular sins, they will receive more protests than they will want to publish. Now, Garrison and Knapp are just as exclusively responsible for what is published in the Liberator, as Tracy and Richards are for what is published in the Chronicle—or as O. S. Murray is for what is published in the Telegraph. The Liberator is neither the property nor the organ of the Massachusetts Anti-Slavery Society, any more than the Chronicle is the property or the organ of the Congregationalists in Vermont—or the Telegraph of the Baptists. In some sense, and to some extent, the Telegraph and Chronicle are the organs of the denominations with which they are identified—and so in regard to the Liberator and the Massachusetts Anti-Slavery Society. But for the *peculiarities* of the editors and publishers of these several papers, their patrons and general co-workers are not at all responsible. And this is the point at issue. The question is, not whether the Massachusetts Anti-Slavery Society and Mr. Garrison sympathize and co-operate in Anti-Slavery principles and measures generally—but whether the Society is responsible for *all* Mr. Garrison's views on *all other subjects*.—*Brandon Telegraph*.

☞ Congress adjourned on Monday last, to the relief of the finances of the country.

COMMUNICATIONS.

FEMALE LIBERTY OF SPEECH.

And the serpent cast out water, as a flood after the WOMAN, *that he might cause her to be carried away of the flood.* Rev. xii. 15.

FRIEND GARRISON—

It is frequently asked, of late, whether it is proper for a woman to address a public assembly. Our Constitution says, 'Congress shall make no law abridging the freedom of speech, or of the press.' We allow the ladies the liberty of the press. Why then should we deny them the liberty of speech? But I shall confine myself chiefly to the scripture argument.

My first object will be to prove, that in all ages, the female sex have been endowed with extraordinary and miraculous gifts.

The scriptures make honorable mention, not only of women 'exceedingly fair,' but of wise women, virtuous women, holy women, and 'women who labor in the Lord.' To be sure, when one of our *clergymen* was asked what the scriptures mean by women's laboring in the Lord, *he* replied, 'I suppose these women washed the apostles' shirts.' This is much of a piece with the opposition which the Misses Grimke are encountering from gentlemen of the same cloth.

'From such apostles, oh ye mitred heads,
Protect the church.'

Again—we read of Miriam the prophetess, whose song of triumph, on the escape of the Jews from *Egyptian bondage*, begins (as beautifully paraphrased by Moore) with the words,

'Sound the loud timbrel o'er Egypt's dark sea—
Jehovah hath triumphed—his people are *free*.'

There was also Deborah the prophetess, who judged Israel, and foretold the defeat and death of Sisera. Huldah, who prophesied that God would make Jerusalem and its inhabitants a desolation, and a curse. Anna the prophetess, who bore testimony to the Savior of the world. Indeed, the christian church itself is represented as '*a woman*, clothed with the sun, and having the moon under her feet, and upon her head a crown of twelve stars.'

Even the miraculous gift of tongues was not confined to the *male* sex. The apostle Peter, when addressing the multitude, on the day of Pentecost, says, 'This is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your *daughters* shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my *hand-maidens*, I will pour out in those days of my spirit; and they shall prophesy.' In all probability, many of these 'daughters' and 'hand-maidens' (such as Mary the mother of Jesus, Mary Magdalene, Salome, &c.) were present with the apostles, and the other disciples, on the day of Pentecost. And if so, the 'cloven tongues, like as of fire,' must have 'sat upon each of them,' without distinction of sex. In fact, we find that immediately after our Lord's ascension, the apostles 'all continued with one accord in prayer and supplication, with the *women*, and *Mary* the mother of Jesus, and his brethren;' also, that when Matthias was chosen as an apostle, (that is, before the day of Pentecost,) the number of disciples assembled together, 'was about an hundred and twenty.' And there appears no reason to doubt, that on the day of Pentecost, many disciples, both male and female, besides the apostles, 'were all with one accord in one place.' In a word—it is abundantly evident, from the scripture account of Cornelius, and of many others, that the miraculous gift of tongues was confined neither to the apostles, nor to the male sex.

The Biblical meaning of the verb *prophesy* appears to be, to foretell future events, to preach the gospel, to expound the scriptures, &c.—And females are several times alluded to in the New Testament, as exercising prophetical gifts. Philip the evangelist 'had four daughters which did prophesy.' The apostle Paul says, 'Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head.' This passage plainly alludes to a peculiar custom in the East, according to which, 'if a woman appear in public unveiled, she is immediately supposed to be deficient in modesty.' The passage just quoted from Paul, 'relates to the manner in which the different sexes had exercised their prophetic gifts [in the church]; for it is most certain that the extraordinary gifts bestowed on the day of Pentecost were not confined to the male sex—for we read of prophetesses as well as prophets—and the apostle does not censure the exercise of these gifts, but only some indecorous circumstances in the dress or manner of the prophetess.'

It is true, that the same apostle says, 'Let your women keep silence in the church.' But this injunction must have reference to *disorderly* speaking, or perhaps improper interference in church discipline; and cannot, at any rate, require a gifted woman to bury her talent in the earth. Indeed, if a woman has the gift of prophesy, it must puzzle a Jesuit to tell why she is not to exercise it. And this leads me to anticipate and reply to some other objections to the exercise of female gifts.

First. It may be objected, that women, in this age of the world, are not endowed with miraculous powers. Answer. If this is really the case with women, it must also be the case with men. But this is no reason why *men*, and therefore *women*, should not exercise such gifts as they *have*.

Secondly. Another objection is, that we have no scripture warrant for a woman's addressing a public audience, except on the subject of religion; and that slavery, for instance, is a *political* subject, with which women have nothing to do. In reply to this objection, I have only room to say, that slavery is a subject, not only political, but moral and religious; and that as long as 'man-stealing' is condemned in the scriptures—as long as we have slaveholding Christians, who traffic in 'bodies and souls of men'—yea, as long as the stain of slavery shall contaminate this most sinful of nations;—so long will it be the right and the *duty* of American women to discuss the subject of slavery, both in private and in public.

Respectfully yours,

E. B. K.

PITTSBURGH, Oct 9th, 1837.

BELOVED GARRISON:—Having for many years watched the progress of our cause, there are some things which have especially called forth my gratitude to the Lord of the harvest, namely, the winnowing or sifting which has generally succeeded any considerable success in the progress of abolition principles. The odium attached to the name *abolitionist*, is now so far gone, that it is in many cases thought almost *odious not* to be one, of *some shape*. Even the man, who, at the last pinch, will run to Abraham or Paul for an argument to justify the foul crime of slavery, professes for decency's sake, to admit, that the villany of robbing a woman of her child is *very improper*, and that the *thievish meanness* of withholding from a *poor* man his day's earnings, is also *very improper*—'*but*'—'*but*'—'such hard words'—'Abraham'—'Paul'—'I am opposed to your *measures*,' and so on, closes the whole. The popularity-*hunting* Revs. and the popularity-*keeping* D. D's. have missed the mark. Their eyes are now opened to see that God can do his work without them. He does not want '*many* wise men after the flesh, not *many* mighty, nor *many* noble.' A poor printer or a farmer, with common sense, an honest conscience, and the love of Christ, will answer his purpose better. Their eyes are not dizzy with the world's glare, nor their hearts polluted with the world's mammon. But now what is to be done? The pro-slavery parsons have stood long in the front of the abolition car, to keep it back, but it has so pinched their toes, and grazed their shins, that fearing lest its increasing force would roll over them, and crush their *honors* in the dust, some have slipped behind, and there they pull back lustily; others are on one side, with poles, trying to push it over, but tell their neighbors inside that they are helping it onward; while the rest are cramming the furnace with explosive combustibles, in hopes of blowing up the whole. But what, my dear brother, is the cause of all this? I will tell you, in the words of one who was once an opponent: 'My father (1) and sister C. will never play *second* fiddle to Garrison!' This may be the immediate cause, but the primary cause is a want of Christian principle; amidst the blaze of profession, a want of love to God and man. They have sunk themselves, and done more in the last six years to render contemptible the Christian ministry, than all the infidels in the world could have done in six hundred years! What now can they do? If they had sufficient integrity and humility, they would be thankful to come and take the lowest seat, or stand at the door of the abolition cause, confessing their past sin of opposition and enmity. By thus abasing themselves, they would again be exalted. With respect to Messrs. Fitch, Towne and Woodbury, I did at first think they may have been honest; but you have taken the mask off of them so completely, that their moral deformity cannot be mistaken. Their severity and denunciations appear to exceed even yours. If honesty, instead of hypocrisy, had been the principle of action, they would have begun at home; they would first have set about to correct and confess their own errors, as publicly and as extensively as they were committed; they would then have sought a private interview with you and the executive committee, to restore you in the spirit of meekness, remembering their recent fall. [See Gal. 6. 1.] Well, dear brother, this is the sifting time again: we shall, I hope, lose all the chaff. There may possibly be a few grains of light wheat taken also, but they will not be lost. If there be 'nine-tenths' of the abolitionists any where, who approve the clerical appeals, &c. they cannot be of the sort I have described in the former part of my letter: from whom, may the Lord deliver us! I am thankful to say, I do not know one such in our ranks in Pittsburgh, but I do know some of the clergy here (not very sound abolitionists either, or united with us,) who speak of 'a Layman's reply to the Clerical Appeal' as beyond all praise, and such as will be properly estimated twenty years hence. You have the sympathy and prayers of all our friends here, with that of your affectionate, though unworthy brother and fellow laborer in the cause of the poor. H. C. H.

(1) *Query*—Dr. Beecher?—*Ed. Lib.*

SOLEBURY, Bucks Co. Penn. 9th mo. 27, 1837.

DEAR FRIEND:

I happened accidentally to meet, a few days since, with a number of the 'New England Spectator,' containing an article headed 'Protests of Clerical Abolitionists,' and have since been made acquainted with some kindred movements in that vicinity, and must say that my astonishment was exceeded only by the pain it gave me to think that men, professing to be ministers of the gospel of Christ, should seriously believe, that the advocacy and advancement of one truth can have the most remote tendency to retard the progress of another. Such men, profess what they may, cannot be expected to proclaim 'the whole counsel of God;' they are 'dumb dogs that cannot bark'—and the sooner the people, whom they have been wont to guide, shall forsake them for a *higher and holier* leader, the better it will be for them; yea, infinitely better, if they would *immediately* and *forever* leave all teachings of men, and seek instruction at the fountain of all *truth*. To what an immeasurable depth do such time-serving, power-seeking ministers of Christ sink, when placed in juxtaposition with those moral heroes, whose tranquil and immovable courage, which looks alone for its reward to heaven, can face an overwhelming corrupt public sentiment in daring to proclaim the whole truth of God!

Go on, then, my friend, in thy present course. Let *Peace* be thy watchword—let righteousness be thy shield of defence—and the *law of violence*, the very root and groundwork of all iniquity, be the target at which to aim thy shafts; and though the warrior and the politician, the magistracy and the clergy, with their countless host of retainers, may combine and league together to overthrow thee, their poisoned arrows shall fall harmlessly at thy feet. Continue to hold up to the view of a darkened, a besotted, a slaveholding, and a murderous nation, the *truth*, the WHOLE TRUTH, without diminution, and without abatement. Hold fast thine integrity, thy humility, and thou wilt, thou *must* be sustained. The God of truth will not desert thee in thy need, the hour of thy greatest peril. The *arm* which is underneath, which has hitherto, and will henceforth support thee, is infinitely more potent than the combined powers of superstition and darkness that are leagued against thee.

In the cause of 'peace on earth, and good will to men,'

Thy friend,

JONATHAN P. MAGILL.

At a stated Quarterly meeting of the Delaware County (Pennsylvania,) Anti-slavery Society, held in Radnor township, October 5th, 1837, the following resolutions were adopted by a *unanimous* and *emphatic* vote.

Resolved, That we have full confidence in the integrity, philanthropy, disinterestedness, and *prudence* of William Lloyd Garrison, and that we believe him to have been one of the main instruments in the hand of Providence, in commencing and sustaining the Anti Slavery reform.

Resolved, That we cordially approve his straightforward course, in proclaiming the truth in plainness of speech, undisguised by smooth words, and unembarrassed with needless circumlocution.

Resolved, That we disapprove and deplore the course of those five men in Boston and its vicinity, calling themselves 'clerical abolitionists;' and that we regard the charges and 'insinuations' of their 'appeals' against 'certain leading abolitionists,' as uncalled for, ungenerous, illiberal, unjust and untrue.

Resolved, That our Secretary be directed to forward a copy of the above resolutions, for publication in the Liberator.

Extracted from the minutes.

JAMES RHOADS, *Secretary*.

BLACKLEY, Philadelphia Co. Pa. Oct. 9, 1837.

Dear friend Garrison:

I have seldom had the pleasure of performing a duty so agreeable, as that which is now mine, of sending thee the above resolutions, and requesting thee to publish them in the Liberator; for nothing is so gratifying to me as to be the instrument of conveying support, the slightest even, to a good man when attacked either by open enemies or treacherous friends.

I was surprised and grieved when I read the 'clerical appeal,' for many a pleasant reverie of mine departed thereon. I had fondly thought that the trials, persecutions and difficulties which abolitionists had encountered, had kept their ranks free from all but the pure, the firm, and the true-hearted; that the

'Champion of those who groan beneath
Oppression's iron hand,'

was enthroned in the heart of every abolitionist, not, it is true, as an idol to be worshipped, but as an example to be followed. I grieved to be so disappointed; and this feeling was much increased by the tone of the 'Appeal,' which induced me to think that these complainers were men who had stood firmly and faithfully by thy side in defending the cause of truth and righteousness, and suffering humanity, in those 'times which tried men's souls.' I have been much relieved, however, by being informed that they were not veterans, but were comparatively late converts, the corners of whose sectarian bigotry, perhaps, have not been yet completely worn away by the whetstone of charity and truth.

As far as I have seen [and I meet many abolitionists,] there is not one in Pennsylvania who approves the course of the 'appellants,' or who disapproves thy own. Almost every one in this region seems to think, that it would be almost upon a par with temperance men giving up the total abstinence pledge, for abolitionists to give up Garrison, whose support seems to be a pledge of the firmness and gratitude of abolitionists.

Thy friend,

JAMES RHOADS.

SCHUYLKILL, Pa. Oct. 14, 1837.

DEAR BROTHER:

I am requested to forward to you the following resolutions. You will see, by them, the fulness of Abolitionists towards you in this region. Be assured, it is a balm to my heart to see this exhibition of regard for you. God grant you may stand above the world, still regardless of its frowns or smiles, and publish the truth, the *whole* truth, and nothing but the truth. Insert the above resolutions in your next paper, if you can.

Yours,

H. C. WRIGHT.

KIMBERTON, Chester Co. Pa. 10th mo. 7th.

At a quarterly meeting of the Kimberton A. S. Society, the following preamble and resolution was unanimously adopted:

'Whereas, a nation's greatest and noblest benefactors are those who are the means of arousing it to a consideration of those sins, over which it is slumbering in *fatal* security—therefore,

Resolved, That we regard WM. LLOYD GARRISON as one of the greatest benefactors of mankind in standing forth, undismayed by persecutions at common law, and persecutions and violence from mob-law, to rebuke his countrymen for the sin of oppression, and to call them to repentance for robbery, and for making merchandize of the souls of men; and that the thanks of this nation are due to him for his devotion and moral heroism in pleading the cause of our enslaved fellow-citizens; and that our confidence in him as a faithful, fearless champion of TRUTH remains unimpaired.

A. KIMBER, *Secretary*.

Oct. 14, 1837. At a Quarterly meeting of the Schuylkill Anti-Slavery Society, the following resolution was unanimously adopted.

Resolved, That we highly appreciate the efforts and sacrifices of WM. LLOYD GARRISON to redeem our country from the sin and disgrace of slavery, and to save us from the impending judgments of heaven, by calling the nation to repentance for robbery and murder; that he deserves the gratitude of his *country* and the *world* for his untiring labors in behalf of crushed and enslaved HUMANITY, and that our confidence in him as a Christian, philanthropist, and as a fearless and *consistent* advocate of truth and righteousness, remains unimpaired.

JOSEPH ROBERTS, *President*.
JOHN RINEWALT, *Secretary*.

MILLVILLE A. S. SOCIETY.

At the annual meeting of the Anti-Slavery Society of Millville and vicinity, holden on Monday evening, Sept. 4th, the following gentlemen were chosen officers of said Society, for the year ensuing, viz:.

President—Moses Buffum,
Vice President—Rev. David Cushman,
Sec. pro tem.—Charles Gladding,*
Treasurer—Charles Gladding,
Auditor—Amos W. Pitts.

After the organization of the Society was completed, the following resolutions were introduced by Amos W. Pitts, and after a few remarks in their support by the mover, were referred to the consideration of a future meeting of the society.

At a meeting of this society, holden this evening they were taken up, and after discussion, passed *unanimously*, and ordered to be signed by the President and Secretary, and offered for publication in the Liberator.

Resolved, That at no period in the progress of the Anti-Slavery operations in our country, have the friends of HUMAN RIGHTS been more imperiously called on than at the present, to devote themselves with activity and zeal to the advancement of the great and holy cause in which they are engaged.

Resolved, That the great question, in regard to American Slavery, now pressing itself upon the attention of the people of the free states, is not merely whether that abominable system of outrage and wrong *ought* to be immediately abolished; but also whether by the annexation of Texas to

...states, and the slave trade between the several States, is a national disgrace, at war with the rights of man, and offensive to God; and should call forth the united and untiring opposition of all the friends of the people, until every vestige of the system is done away.

Rev. Mr. Cross, of Boxborough, then offered and sustained the following resolution:

Resolved, That whereas the clergy of the South are now indefatigably laboring, in public and in private, to produce and strengthen the impression, that the Word of God sanctions slavery, it is the solemn and imperative duty of northern clergymen to rescue the scriptures from perversion; and to show, fully and conclusively, that almost every page of Eternal Truth brands the oppressors with infamy, and (unless he immediately repents) threatens him with destruction.

Mr. Johnson offered and supported the following resolutions:

Resolved, That the *strength* of our cause lies in the truth of its *fundamental principles*, more than in numbers; and that it is the duty of abolitionists to keep clear of that worldly policy, which would lead them to compromise their principles, to secure the influence of those who have hitherto stood aloof from the cause.

Resolved, That we approve the decision of the Board of Managers of the State Society, in relation to the 'Clerical Appeals' which have recently appeared; that we regard these appeals as unsound in principle and mischievous in tendency; and that we deeply regret their appearance, on account of the 'aid and comfort' which they have afforded to the enemies of our righteous cause.

JOS. W. CROSS, *Sec. pro tem.*

Boxborough, Oct. 5th, 1837.

MAINE BAPTIST CONVENTION.

North Yarmouth, Oct. 6th, 1837.

Dear Brother Garrison—I returned yesterday from Bath, having attended the meeting of the Maine Baptist Convention. It was a very interesting season. The committee appointed on resolutions, reported in favor of the various benevolent efforts of the day, among which was the anti-slavery cause. The following resolutions were passed, after some discussion, with only six opposing votes.

Resolved, That a being made in the image of God, possessing an intelligent, immortal spirit, cannot be reduced to the condition of mere property, without doing great violence to the authority and laws of God, and committing a most degrading outrage upon the light of nature.

Resolved, That those ministers and religious bodies, who have published to the world, that the Bible justifies the system of American slavery, have greatly erred, and inflicted a grievous reproach upon the honor of God and his word.

Resolved, That it is with deep humiliation and sorrow, that this Convention is obliged to admit the fact, that the sin of slavery extensively prevails in the christian church, and that many of the professed ministers of the gospel are slaveholders; and that some of them, and many other church members, do actually buy and sell their brethren and sisters in Christ.

Resolved, That whereas the Bible is virtually withheld from nearly one-sixth part of the population of our country, who are in slavery, we do earnestly recommend to all our brethren, that when their hearts are moved with compassion in view of the perishing condition of the heathen world, that they also pray for the perishing slaves in our own land; and that they observe the 4th Monday evening in each month, as a season of prayer for the immediate and peaceful removal of this evil from the church, and from the whole world.

My Dear Sir—I consider the present a very critical period in the anti-slavery cause. A temporizing spirit is abroad in this section of the country; but the enlightened, conscientious friends of the oppressed will stand fast, sustained as they are by the immutable principles of truth. The above resolutions were passed with but six opposing votes. It is said that there were other members, who, if they had not been absent, would have voted against them. This may be true; but a greater number were absent, who, if they had been present, would have voted for them!

A large majority of the sixteen thousand members of Baptist churches in Maine are decided abolitionists. Several of our Associations have the present season passed resolutions, fully sustaining the principles of immediate abolition, and some of them without the opposition of a single vote. It is not a little wonderful that this should be the state of our churches, when we consider how little has been done to enlighten them, and how much has been done calculated to misguide their minds on this important subject. But, blessed be God, means are about to be put into operation, which, I trust, will set the most of those right, who are now in doubt, and animate and direct those who are already willing to labor and pray in the cause of the oppressed. The 'Eastern Baptist,' published at Brunswick, is to become from this time a more prominent advocate for the enslaved. There are a few among us, who probably will live and die pro-slavery men. Is it inquired, who are they? We reply, they are those whose honor or interest, or both, seem to require that they say and do nothing but what shall be approved of by slaveholders. I know of nothing but the temporizing spirit which has gone forth, which can in the least impede the progress of the cause of the oppressed; and even this 'shall not hurt nor destroy,' if we are but prudent, decided, and persevering. Let us, then, avoid every error which would give the enemy any advantage. We are sure of victory while contending for the principles of immediate, unconditional and everlasting emancipation. Respectfully yours,

JOHN BUTLER.

W. L. Garrison.

From Zion's Watchman.

THE CONVENTION.

To the signers of the call and other brethren in New England.

Dear Brethren,—The Convention to be held at Lynn, Mass., the 25th and 26th inst., will be one of the most important meetings ever held in the Methodist E. Church! Matters of great interest to the Church will come before that body. It is very desirable that there should be a full representation from all parts of New-England. All who believe that holding and treating the human species as property is SIN, under all circumstances, and that such a course of conduct should be *immediately abandoned*, and who can, should make it convenient to attend the *Convention, whether they have signed the call or not*. We shall expect to see many present, who have not had an opportunity to sign it.

The call has been signed by about *seven hundred* —all *male* members of our Church; and most of them *preachers* and *official members*! Hundreds, and probably thousands of others, might have been obtained, could there have been time and opportunity. But we have had but little time to prepare for the Convention, since it was finally determined to have one this Fall. Many have not seen the call, who would gladly have given it their names; and, doubtless, some who have seen it have inadvertently neglected to forward their names in season to have them published. I will give an instance of this. The preacher in charge in this city, (Lowell) received a copy of the call, put his name to it, and obtained that of his colleague, intending to have preserved it for signatures to the board of Stewards and Leaders, but mislaid and forgot it, till it was too late! We have fifty male members in this city (30 of whom are official members) who would cheerfully have signed it. Such, in substance, is doubtless the fact, with respect to many other places. But there are enough who have signed it, to show that it is the general wish to have such a meeting.

Now, dear brethren, both preachers and laymen, far and near, will you not attend? We know there cannot be so full an attendance from distant places, as from those more contiguous to Lynn; and yet many can and ought to attend from the extreme parts of New England. It is believed, that this Convention will be a meeting of much more importance than that of an Annual Conference. We hope, therefore, you will not mind a little time or money. The good of the cause requires it. Let no one, who can *possibly* attend, say, *my absence will make but little difference!* Your absence will make a good deal of difference.—And, besides, one may with as much propriety act on this principle, as another; and in that case, where would our Convention be? We ought to feel, and I trust we shall feel, our *responsibility* in this matter. It concerns us all; it concerns posterity; it concerns the world. Let those brethren in the *ministry* who claim the right to express an opinion in a conference capacity, on a moral question, be present, and raise their voice of remonstrance against recent attempts to deprive them of this right! Let those brethren of the *membership*, who believe their petitions on the subject of slavery ought to be respectfully treated in the Conferences, *be present*, and remonstrate against the course of those men, high in Church authority, who have *assumed* the right to say, that such petitions shall not be referred to a committee with instructions to consider and report thereon. Finally; let all who believe in the power of free discussion and moral influence to destroy slavery—and who believe that the testimony of conferences, conventions, &c. will produce a good effect upon the consciences of slaveholders, and upon the whole country, *be present*, if possible, to raise their UNITED VOICE against the 'shocking abominations' of the Church and of the land!

Come down, brethren, from the green hills of Vermont and New Hampshire—come up, also, from 'down East,' *united* and *strong*—come from the 'land of steady habits'—come, also, from all parts of the 'old Bay State,' the 'land of the pilgrims'—and last, though not of least importance, come up from little Rhode Island, in the name of Israel's God.

There will be a public lecture on Tuesday evening preceding the Convention, on the duty and responsibility of the churches and their connection with slavery; touching more particularly upon the history of the M. E. Church, in connection with this great evil—showing what she was once, and what she is *now*!

It is hoped that the delegates will arrive in good *season on Tuesday*. There will be a public prayer meeting early on Wednesday morning for a blessing on the Convention, and a meeting of the delegates at 9 o'clock, A. M. The delegates will find good accommodations in Lynn, and may call on their arrival, on Rev. T. Merritt, who will direct them to places of entertainment.

Yours, &c.

Lowell, Oct. 9, 1837. O. SCOTT.

A VOICE FROM PROVIDENCE!

Providence, Oct. 18, 1837.

Mr. William Lloyd Garrison:

Very Dear Sir: The annexed preamble and resolutions were adopted at a meeting of the Providence Anti-Slavery Society holden this evening, in Union Hall. The meeting was adjourned from last Friday evening, (at which time the subject was introduced,) in order that all interested might have an opportunity of being present, notice having been given in the two daily papers of our city of the same.

After a fair and full discussion of the resolutions, they were adopted *without a dissenting voice*.

Respectfully yours,

ELIAS SMITH.

Whereas several clergymen, who have heretofore been considered Abolitionists, have recently published to the world certain Protests, in which they complain of the measures of 'some' leading friends of our cause; and whereas they have stated, that in these Protests they 'have *given utterance to the views and feelings of nine-tenths of the Abolitionists in New-England*;'—and whereas, it has been publicly asserted, that the doctrines of those Protests '*will be sustained by the* JUDICIOUS *friends of our cause in* THIS CITY;'—and whereas, we believe that these statements are unfounded, and if suffered to remain uncontradicted, will tend to injure the enterprise in which we are engaged;—Therefore, we feel called upon to express our opinions in relation to the subject, and for this purpose do adopt the following resolutions.

1. Resolved, That the Protests above referred to were, in our opinion, entirely uncalled for; that the allegations which they contain in relation to 'the movements of some leading Abolitionists' are wholly unwarranted and unjustifiable; being merely a repetition, by *professed* friends, of vague objections long since worn thread-bare by the enemies of our cause.

2. Resolved, That in the apologies contained in those Protests for the conduct of those ministers who neglect to open their mouths for the dumb, and contemptuously refuse to read anti-slavery notices, as well as in the pledge of the signers to refrain from giving such notices in the pulpits of their pro-slavery brethren, we discover evidences of the working of that spirit of sectarianism and ecclesiastical domination, which is so hostile to the progress of the pure principles of liberty.

3. Resolved, That we look upon the Protests as a bold attempt to lower the standard of emancipation, in subserviency to the wishes of men who have proved themselves recreant to the claims of suffering humanity—as an effort to dilute the heaven-born principles on which alone our cause must rely for strength and success; and therefore we affectionately exhort abolitionists every where to watch with untiring diligence, and to resist with unshrinking firmness, the encroachments of a policy so fatal to all the hopes of the enslaved, and so ruinous to the fond anticipations of the true-hearted friends of impartial liberty.

4. Resolved, That while we rejoice at the decided stand taken by most of the Anti-Slavery papers in the country against the Protests, we are constrained to express our grief and surprise at the silence of the Emancipator, on a subject of so much importance.

5. Resolved, That the editors of the Emancipator, Liberator, N. E. Spectator, and N. Y. Evangelist, be requested to publish the foregoing resolutions, and that they be signed by the Chairman and Secretary of this meeting.

WYLLYS AMES, *Chairman.*

Elias Smith, *Sec. pro tem.*

BOSTON.

FRIDAY, OCT. 20.

PROGRESS OF THE CONSPIRACY.

Extraordinary Farce!

In the Spectator of Wednesday last, is given a statement purporting to be the proceedings of 'a meeting of about one hundred gentlemen on Monday evening, called together for the purpose of hearing statements in regard to the controversy between Messrs. Fitch and Towne, by a printed notice signed by Daniel Safford, John C. Proctor, Charles Scudder, Nathaniel Rogers, and Willard Sears'—not one of which signers, except the last, is connected with the anti-slavery cause even by profession, and at least three of whom, we believe, are friends of the Colonization and American Union Societies! The account of this meeting in the Spectator is a deliberate imposition upon the credulity of the public, and is false both in appearance and in fact.

We have time and room to make only the following brief statement of facts, unaccompanied by those comments which a case of such extraordinary folly and treachery demands. Dea. John Gulliver, who is so conspicuous just at this moment in trying to bolster up the Boston signers of the 'Appeal,' and particularly his pastor Mr. Fitch, has never enjoyed the confidence of the abolitionists of this city. Making flaming professions of regard for the abolition cause, he has always been of more injury than benefit to it. We shall be merciful to him, and not attempt to sketch his portrait at this time. Remarkable for his artfulness and restless love of domination, his weakness and vanity, he is an object of interest only as he is a plotter of mischief. These personal disclosures are extorted from us by his unchristian efforts to divide the abolition ranks, and also that our brethren in other places may not be imposed upon by any of his artifices. For a short time past, he has had the control of the Spectator, and, as the most superficial reader must have observed, has altered the course of that paper entirely, according to our prediction; so that the Spectator is now as much more worthy of detestation than the Boston Recorder or Vermont Chronicle, as a wolf in sheep's clothing is more dangerous than when he assumes his own garb. It will soon be abandoned by abolitionists generally. The design of dea. G. has been, since the publication of the Appeal,' (assisted by Messrs. Fitch and Towne,) to get up a new anti-slavery organization, and make the Spectator its mouth-piece, and thus relieve him of heavy pecuniary liabilities. Foolish man! Despairing of gaining the least countenance from the tried friends of our noble cause, and unwilling to confess that he had done wrong,—above all, chagrined at the condemnation of Mr. Fitch's course by so large a portion of the Free Church,—he immediately sought the co-operation of the haughty, bitter, unyielding opponents of immediate emancipation. With characteristic adroitness, he got *three* anti-abolition deacons to sign a call for a meeting as above stated—most pliant tools, in sooth! Now, mark, reader! As the account reads in the last Spectator, 'At a meeting of about one hundred gentlemen, &c. the impression is given that it was mostly composed of abolitionists, and that the call was given in a public manner. Far otherwise! The call was circulated privately, and addressed in almost every instance to colonizationists, unionists, anti-abolitionists, and nothingarians! These were politely invited to come and pass judgment in favor of the Appeal and Spectator, and against the Liberator!! Why, the censure of such men is praise, and their approval condemnation! We understand, moreover, (and the fact is worthy of special attention,) that they were exclusively members of *orthodox* societies—all who signed the call were of the same denomination 'To this complexion things have come at last'—for 'the Jews have no dealings with the Samaritans.'

Dea Gulliver called the meeting to order, and, on his motion, L. P. Grosvenor was appointed chairman, and Loring Norcross, a colonization zealot, secretary.—The chairman said he was ignorant of the business that was to come before the meeting; he had been induced to attend, by observing the names of two of his friends on the call, *whom he did not see present*. Dea. Gulliver then offered the following resolutions:

Resolved, That we approve the course which the New England Spectator is now taking in regard to the subject of slavery, and recommend it to the patronage of all those who are desirous that the sin and evils of slavery should be discussed in the spirit of kindness and love.

Resolved, That we highly approve the sentiments of the Appeal and Protests on Anti-slavery measures, signed by the Rev. Messrs. Charles Fitch and Joseph H. Towne; and that they, in consequence of the virulent and ferocious attacks made upon them by the Liberator, are entitled to a public expression of sympathy and support from all those whose views and sentiments are in harmony with theirs.

A resolution was also read, proposing a new anti-slavery organization, and denouncing the Liberator.

The chairman said he must be excused from serving, if this was the business of the meeting. He had nothing to do with the newspapers referred to in the resolutions, nor was he a member of any anti-slavery society. Dea. G. solicited him to occupy the chair, nevertheless. He replied that he had no objection to remaining, with the distinct understanding that he was non-committal. Bradford Sumner expressed his surprise at the presentation of such resolutions, as the business of the meeting—said he was not prepared to vote against the Liberator, or in favor of the Spectator, for he had read neither of those papers, and he presumed there were others present who were in a similar predicament. [Here a portion of the audience left the hall.] Dea. Gulliver then spoke in favor of the first resolution, respecting the Spectator. No one followed him. He then proposed to try the last resolution first, approving of a new organization. There was a pause. On motion, it was indefinitely postponed, without the least ceremony! Rev. Messrs. Lovejoy of Maine, and Torrey of Providence, while they partly approved of the Appeal, spoke in decisive terms against a separate organization. Rev. Mr. Fitch repeated, in substance, his article in the Spectator signed P. (see our first page)—denounced the Liberator—spoke slightingly and reproachfully of the Misses Grimke, because they had called the clergy and the church the main pillars of the slave-system!—What slanderers! Rev. Mr. Towne complained bitterly of the treachery of certain friends who had come to him privately, and said they approved of the Appeal—'but where were they at the Worcester meeting?' Echo mockingly answered, 'Where?' Mr. T. vehemently exclaimed, 'I pronounce the Massachusetts Anti-Slavery Society *one great slanderer!*' [Slaveholders and colonizationists have done so frequently.] The audience was rapidly thinning, when Mr. John S. Kimball made a verbal motion, 'that the thanks of the meeting be given to Messrs. Fitch and Towne for their Appeal.' Ten hands only raised in the affirmative! A similar resolution, in writing, (as given above,) passed by the same vote! The resolution in favor of the Spectator was also adopted by the precise number ten! Subscription papers were then circulated—whereupon the audience became panic-stricken, seized their hats, and fled ingloriously, giving no heed to the supplication of the deacon, who wanted them to stop and show their sincerity by their subscriptions. [The Spectator says $280 were subscribed—but how and by whom? We *guess* 'thereby hangs a tale.']

Thus ended this most ridiculous meeting, which both friend and foe agree in pronouncing a complete farce. The Spectator makes the extraordinary announcement, that after the dissolution of the meeting, '*many* (!) of the gentlemen seemed unwilling to leave, and after an interchange of sentiment on the subject of a new organization, and *nearly* all present being in favor of it, it was voted to reorganize the meeting'!! Now we have the testimony of eye-witnesses, who are confident that not more than the collusive number *ten* remained in the hall, a majority of whom attend Mr. Fitch's meeting! Willard Sears was called to the chair, and John S. Kimball chosen secretary—both members of Mr. F's church. The following resolution was then adopted:

Resolved, That while we feel under obligations to bear our testimony against the sin of slavery, and to exert our influence for its immediate abolition, we cannot as Christians act with a body of men who sanction and applaud the spirit and policy of the Liberator; and therefore we deem it expedient to form a separate association—to be called the New England Anti-slavery society, auxiliary to the American Anti-slavery society.

'*The New-England Anti-Slavery Society*'!! O, rare imposture! O, impudent hoax! 'The mountain in labor brought forth a mouse.' 'Stat nominis umbra.'

A committee was then appointed to draft a constitution, and report at an adjourned meeting, to be held on Tuesday evening next, at the Salisbury Hall, at which meeting all who favor the object are invited to attend.

'And when the farce again is played,
Who will be there to see?'

The Clerical Abolitionists by their foreman Dea. Gulliver, we understand, called an *exparte Council*, of nominal, or *pro tempore* abolitionists, by letters missive from the Deacon, the object of which was to approve of the appeal, restore the appellants to good and regular standing, put down the Liberator, set up the Spectator, and establish a new party of true blue *new-lights*; but it proved no go. A considerable number met in Boston last Monday evening, but the Deacon's Resolutions, making known the objects, blowed the whole concern, scattering the members to their several homes without even time to adjourn or dissolve the meeting, only ten voting in favor of the appeal.

Enough in all conscience, we thought, had been expressed from all quarters to convince these mistaken men, that the voice of abolition was unanimous against their proceedings; and we had just been flattering ourself, that like good men and true, they would now take hold of abolition afresh, and give 'a long pull, a strong pull, and a pull *altogether*.'—*Lynn Record.*

MELANCHOLY DISASTER.

The steamboat Home, which left New York for Charleston on the 7th inst. went to pieces in a gale to the southward of Cape Hatteras, and off Ocracock light; and, melancholy to relate, 70 out of 90 passengers, and 25 out of a crew of 45, were lost, making ninety-five in all. A list of the passengers is given, for which we have not room. Among those saved was James Johnson, Jr. of Boston. Prof. Nott and lady were among the lost.

An anti-slavery society was formed in Seekonk, Bristol co. in this State, Sept. 5th, 1837. The following are its officers:

President, Dea. David Brown.
Vice-President, Ezra French.
Councillors, Peter A. Brown, Dea. Wm. Ellis, Wm. Hunt.
Treasurer, Horatio N. French.
Cor. Sec. Joseph Gates.
Rec. Sec. Joseph Brown.

☞ Our persecuted bro. Lovejoy, of the Alton Observer, (who is now the most interesting object in the anti-slavery ranks,) while recently stopping at St. Charles, was warned at midnight that a mob was assembling to seize his person, and had to leave his bed and escape for his life. We shall look with great anxiety for the result of the State A. S. Convention which is to be held at Alton at the close of the present month.

☞ 'Letter to a member of the Society of Friends, in reply to objections against joining Anti-Slavery Societies: By William Bassett,' of Lynn. A very timely epistle, admirably written, and full of sound reasoning—giving the *argumentum ad hominem* with excellent effect. We hope it will obtain a very wide circulation. The Friends, as a body, are very self-righteous on the subject of slavery, and shamefully exclusive, and deserve to be plainly rebuked for their inconsistency and backwardness. There are among them, however, as among other denominations, many who have a name to live, and are *not* dead.

The proceedings of the Bristol County Society, a letter from H. C. Wright, another from D. C. Colesworthy, a third from A. St. Clair, &c. in our next paper.

☞ We take it for granted that it would be superfluous for us to append the name of the gifted author to the following impressive poetical warning. He is one who is a terror alike to 'recreant priest and Lynch committee,' to the slave-driver and the slaveholder.

For the Liberator.

LINES

Written on reading the famous 'Pastoral Letter' *of the Massachusetts General Association.*

So, this is all—the utmost reach
Of priestly power the mind to fetter!
When laymen *think*—when women *preach*—
A war of words—a 'pastoral letter!'
Now, shame upon ye, parish Popes!
Was't thus with those, your predecessors,
Who sealed with racks and fire and ropes,
Their loving kindness to transgressors?

A 'Pastoral Letter,' grave and dull—
Alas! in hoof and horns and features,
How different is your Brookfield bull,
From him who thunders from St. Peters!
Your pastoral rights and powers from harm,
Think ye, can *words* alone preserve them?
Your wiser fathers taught the arm
And sword of temporal power to serve them.

O, glorious days—when Church and State
Were wedded by your spiritual fathers!
And on submissive shoulders sate
Your Wilsons and your Cotton Mathers.
No vile 'itinerant' then could mar
The beauty of your tranquil Zion,
But at his peril of the scar
Of hangman's whip and branding-iron.

Then, wholesome laws relieved the Church
Of heretic and mischief-maker,
And priest and bailiff joined in search,
By turns, of Papist, Witch and Quaker!
The stocks were at each Church's door—
The gallows stood on Boston Common—
A Papist's ears the pillory bore—
The gallows-rope a Quaker woman!

Your fathers dealt not as ye deal
With 'non-professing' frantic teachers—
They bored the tongue with red-hot steel,
And flayed the backs of 'female preachers.'
Old Newbury, had her fields a tongue,
And Salem's streets, could tell their story,
Of fainting woman dragged along,
Gashed by the whip, accursed and gory!

And will ye ask me, why this taunt
Of memories sacred from the scorner?
And why with reckless hand I plant
A nettle on the graves ye honor?
Not to reproach New-England's dead,
This record from the past I summon,
Of manhood to the scaffold led,
And suffering and heroic woman.

No—for *yourselves* alone, I turn
The pages of intolerance over,
That, in their spirit, dark and stern,
Ye haply may your own discover!
For, if ye claim the 'pastoral right'
To silence Freedom's voice of warning,
And from your precincts shut the light
Of Freedom's day around ye dawning:—

If when an earthquake voice of power,
And signs in earth and heaven are showing
That, forth, in its appointed hour,
The Spirit of the Lord is going!
And, with that spirit, Freedom's light
On kindred tongue and people breaking,
Whose slumbering millions at the sight,
In glory and in strength are waking!

When, for the sighing of the poor,
And for the needy, God hath risen,
And chains are breaking, and a door
Is opening for the souls in prison!
If then ye would, with puny hands,
Arrest the very work of Heaven,
And bind anew the evil bands
Which God's right arm of power hath riven:—

What marvel that, in many a mind,
Those darker deeds of bigot madness
Are closely with your own combined,
Yet 'less in anger than in sadness'?
What marvel, if the people learn
To claim the right of free opinion?
What marvel, if at times they spurn
The ancient yoke of your dominion?

Oh, how contrast, with such as ye,
A Leavitt's free and generous bearing—
A Perry's calm integrity,
A Phelps's zeal and Christian daring!
A Follen's soul of sacrifice,
And May's with kindness overflowing!
How green and lovely in the eyes
Of freemen are their graces growing!

Ay, there's a glorious remnant yet,
Whose lips are wet at Freedom's fountains,
The coming of whose welcome feet
Is beautiful upon our mountains!
Men, who the gospel tidings bring
Of Liberty and Love forever,
Whose joy is one abiding spring,
Whose peace is as a gentle river!

But ye, who scorn the thrilling tale
Of Carolina's high-souled daughters,
Which echo's here the mournful wail
Of sorrow from Edisto's waters,
Close while ye may the public ear—
With malice vex, with slander wound them—
The pure and good shall throng to hear,
And tried and manly hearts surround them!

O, ever may the Power which led
Their way to such a fiery trial,
And strengthened womanhood to tread
The wine-press of such self denial,
Be round them in an evil land,
With wisdom and with strength from Heaven,
With Miriam's voice, and Judith's hand,
And Deborah's song for triumph given!

And what are ye who strive with God,
Against the ark of His salvation,
Moved by the breath of prayer abroad,
With blessings for a dying nation?
What, but the stubble and the hay
To perish, even as flax consuming,
With all that bars His glorious way,
Before the brightness of His coming?

And thou, sad Angel, who so long
Hast waited for the glorious token,
That Earth from all her bands of wrong
To liberty and light had broken—
Angel of Freedom! soon to thee
The sounding trumpet shall be given,
And over Earth's full Jubilee
Shall deeper joy be felt in Heaven!

GEORGE THOMPSON.

Is it not time, brother Garrison, to give this distinguished and eloquent advocate of our cause a call to this country? I know not how it may be in other sections of the State, but I am fully persuaded that he could lecture in Essex County without opposition. Vermont is waiting with open arms to receive him. Her Green Mountain air is too pure for slavery and mobocracy. Western and Central New York would afford him a noble field. The land of Roger Williams would give him a hospitable reception. Let him come over and help us. He is needed among us.

Essex County. MACEDONIAN.

☞ The foregoing is from the pen of an influential abolitionist. We say AYE to it. What say our brethren?

A Small Crumb. Bro. Birney has retired from his editorial station, and is now residing in New-York as one of the secretaries of the Parent Society. Gamaliel Bailey, Jr. formerly associate, is now sole editor of the Philanthropist. Alluding to the editor of the Liberator, Mr. Bailey says—'With his egotism, invective, denunciation, indiscriminate (!) impeachment of motive and harshness of language, [a choice succession of mild phrases,] we have no sympathy.' We pick up this crumb of comfort for the special benefit of the editors of the Spectator, Recorder, &c., presuming they have overlooked it. It is true, Mr. Bailey says something, afterward, in our favor—but let that pass: it is worth nothing after such sweeping allegations.

The New-Haven Palladium states, that while the Rev. Mr. Ludlow, of that city, was delivering an address on slavery last week, the windows of the church were broken, and rotten eggs thrown into the pulpit, and upon the clergyman and the congregation, and personal violence was in some other mode offered to the speaker! Some arrests have been made.

CORRECTION.

Friend Garrison—There was a small mistake in my report of the proceedings of the abolitionists of the Free Church, published in the last Liberator. At the commencement, it should have read—'A meeting of the abolitionists of the Free Church, who are opposed to sundry sentiments contained in the Clerical Appeal, and in favor of passing resolutions against it, was held,' &c. Will you please to make the correction in your next paper?

Yours, &c, BENJ. FROST.

Boston, Oct. 14, 1837.

N. B. The editor of the Spectator, in his last paper, says, at the close of his remarks respecting the resolutions passed by the abolitionists of the Free Church—'We are in favor of doing justice to all, and would now publish these resolutions, were they what they purport to be, and brought forward in a straight-forward, honest manner.' In another place, he says, 'the resolutions are introduced in these words, 'A meeting of the abolitionists of the Free Church,' &c. Now, I pronounce these remarks

'Base as the dirt beneath my feet.'

The facts of the case are these:—The call for the meeting was to 'all the members, male and female, of the Free Church, who are opposed to sundry sentiments contained in the Clerical Appeal, and in favor of passing resolutions against it,' &c. This the public understood by the notice that was given, and I doubt whether one individual, who has read the proceedings, has understood it to mean all the abolitionists, &c. And, besides, I meant to have had the report of the proceedings correspond with the notice of the meeting. It was merely a mistake, and the editor knew it; for I carried the resolutions to him, and told him that there was a mistake, as they appeared in the Liberator, but the correction would be made in the next paper. I then took up a pen to make the correction for him. He said he would correct it himself, if I would tell him what correction I wanted. I told him, and he marked the place where the omitted words were to be inserted. And now for him to make a handle of this omission is truly contemptible. It looks like,—'We are in favor of doing justice to all,'—BUT—

The editor insinuates, that they are not the voice of the abolitionists of the Free Church. Suppose they are not—what business is that to him, as an editor? But I say they *are* the voice of a majority of the abolitionists of the Free Church.

There were thirty persons present at the meeting, who voted for them, and twelve have since recorded their names in favor of them; and I challenge the editor of the Spectator, or any other person, to find one half of that number in the Free Church who are in favor of the Appeal.

There never has been so large a vote, on any subject whatever, in the Free Church, since its organization, as the vote given in favor of these resolutions.

I am sorry to be compelled to make these remarks, but justice to that meeting requires it.

Yours, &c. BENJ. FROST.

Oct. 19.

Lynn, 10th mo. 13th, 1837.

Esteemed friend, Wm. L. Garrison:

In my printed 'Letter to a member of the Society of Friends, in reply to objections against joining Anti-Slavery Societies,' I have introduced an extract from the London Christian Advocate, giving an account of a meeting held by Friends, for the purpose of hearing a statement from our friend Joseph Sturge, relative to his visit to the West Indies. I find that the remarks of our friend, as there given, in relation to the document issued by 'Friends of Philadelphia,' are not correct, and that they are not justly chargeable with attempting "to cast a stigma upon others," or with speaking of Anti-Slavery tracts as 'incendiary publications.' I have since been favored with a copy of the document alluded to, in which, whilst they advised their members to abstain from a connection with other people in the Anti-Slavery cause, they express a desire that all 'may maintain a spirit and temper which will preserve (them) from condemning the well meant endeavors of any to improve the condition of this afflicted people * * * * in the efforts they may think proper to make for the attainment of objects alike desirable in their views and ours.' I rejoice to find that the remarks of J. Sturge are incorrect, and it affords me sincere pleasure to do all in my power to relieve our 'Friends of Philadelphia' from the unjust imputation, which has unfortunately received greater publicity through my letter. It will readily be perceived, that the fact is immaterial to the main purpose of the letter, and is not introduced for the purpose of sustaining any position or argument, but merely to show the unfavorable impression produced on our English Friends by the position in which the Society in this country has placed itself, in reference to this question.

By giving this an insertion in thy columns, thou wilt much oblige

Thy assured friend

WILLIAM BASSETT.

☞ Editors of Anti-Slavery papers will confer a favor by inserting the above communication.

From the Lynn Record.

Mr. Henshaw,—

Permit me to say I have just read Wm. Bassett's reply to a friend, who wished to know why he joined an abolition society, when he previously belonged to one. In this reply, our much valued friend has proved himself 'a workman that need not be ashamed.' I am fully aware that my comments on his letter will add nothing to its merit. Still my own feelings prompt me to say it could not be bettered; nor can I find language sufficiently cogent to express my entire approbation therewith. I would that the sentiments therein contained, met in the hands of all, the welcome applaudit of 'well done, good and faithful servant.' The doctrine of expediency must be annihilated, or it will obscure the path of duty. Every family (especially of Friends) ought to be in possession of an epistle so efficient. A Female Abolitionist.

Writ of Habeas Corpus. A point of some interest respecting the writ of *Habeas Corpus* was decided by Chief Justice Shaw on Saturday last. The facts in the case are briefly these. Mr. Henry Bright now resident in Cambridge, formerly lived in Mobile. While there, he was the owner of a female slave, who died, leaving a small child. On her death bed, the mother delivered the infant to Mrs. Bright, and obtained her promise to take charge of, and bring it up. Soon after, Mr. Bright came to this commonwealth and brought the child, who is about five years of age. A short time since, a colored woman by the name of Robinson, saw the child in the street in Cambridge, and brought it to Boston. Mr. Bright, on learning this fact, made every effort to get the little girl back into his possession, but without success. He gave his word of honor, that he had no idea of returning or of carrying her back to a slaveholding State, and he finally entered into a bond with certain leading abolitionists, in the penal sum of $500, that if he ever made the child a slave, that amount should be forfeited to the Ant.-Slavery Society. Being still unable to get possession of her, he applied to the proper authority, and was appointed her guardian. He then sued out a writ of *habeas corpus*. The writ was returnable before Chief Justice Shaw on Friday last. The officer's return on the writ was, that he could not find the child, and that he had summoned John Robinson and wife, who appeared.

Their statement under oath was that the child was with them but one night; that she was removed by persons to them unknown; that they did not know where she was, but had heard she was in Salem.

Charles G. Loring, Esq., Counsel for Mr. Bright, insisted that process ought to be issued against Robinson and wife, to compel them to produce the child. There was evidently a connivance on their part to elude the law, which ought to be punished, and their statement was contradicted in many material points. The statute ought to be construed liberally, and the respondents evidently had such a 'power' over the child as subjected them to a process for contempt, if they did not produce her.

S. D. Parker, Esq., for the respondents, contended that this writ was different from a bill of discovery; that the Court could do only two things in a case like this. Either dispose of the person when brought up by the writ—or punish for a contempt. Now there had been no contempt here, for Robinson and wife both protested that they could not bring the child, and their statement was not sufficiently falsified to render them liable for contempt.

His Honor took time to consider, and on Saturday, gave a long and elaborate opinion.

After giving a learned exposition of the meaning of the statute, he proceeded to consider the circumstances of the case, and his conclusion was, that nothing further could be done on this process, and that the respondents must be discharged.

If it appeared that the child was in their power, and they refused to produce her, the Court would institute further process. So if the child was in the power of some one over whom they had control, the Court would compel them to produce her. But both of these suppositions were negatived by their statement, and although that statement was contradicted in some collateral points, it did not appear that they exercised that degree of power over the child, contemplated by the statute.

Besides, it was quite certain that there were other remedies provided, and his Honor pointed out several statute regulations by which the respondents, if guilty, might be reached and punished.

One, in particular, was referred to, Revised Statutes, page 7,18, where it is provided that 'Every person who without lawful authority, shall forcibly or secretly confine or imprison any other person, &c. with intent, &c. to cause such person to be sold as a slave, or in any way hold to service against his will, shall be punished by imprisonment in the State Prison, not more than ten years, or by fine not exceeding $1000, and imprisonment in the county jail, not more than two years.' It was remarked, that a child of the age of this—5 years—could be said to have no will in law.

The process was then dismissed, and the respondents discharged.—*Boston Mer. Journal.*

CONGRESS.

Husbands for female abolitionists.

Mr. Adams moved that the petition of the ladies of Halifax county, Virginia, praying that Congress should provide, at the public expense, suitable husbands for all female petitioners for the abolition of slavery,—and also a remonstrance against the annexation of Texas, signed by a number of females, be printed for the use of the House. Agreed to.

☞ The last number of the Colored American, we are sorry to say, plainly evinces that its editor has lost not only his abolition vision, but his temper, with regard to his colored brethren of this city and the Clerical Appeal. His article headed, 'Keep cool, brethren,' is scorchingly hot, and inexplicably intolerant towards our colored friends in this region. Bro. C. will you give us a hearing in your columns?

Boston, Oct. 18, 1837.

At a public meeting of the colored citizens of Boston, held last evening, the following resolution was offered by Mr. John T. Hilton, and unanimously adopted:

Resolved, That the treatment of the colored citizens of Boston, by the editor of the *Colored American*, is too unkind to merit, from them, any reply.

Voted, That the above resolution be signed by the Chairman and Secretary, and published in the Liberator.

THOMAS DALTON, *Chairman.*

Benjamin P. Bassett, *Secretary.*

Bethel Free Church. As an act of justice toward Mr. Debois, we readily publish the following certificate, which fully exonerates him from sundry charges that have been preferred against him. But the controversy must stop here.

'This is to certify that John J. Debois has settled and balanced all and every account with the Stewards and Trustees of the Bethel Free Church, and deposited all papers according to the direction of the Board, rendered in bills and receipts for all moneys paid for the said B. F. Church. Also made regular returns of all moneys collected by him for the said B. F. Church.

Given under our hands this day, August 23, 1837.

HENRY CARREL,
WILLIAM WINSTON,
J. FLOYD.'

MONEY.

All money may be sent at OUR RISK. Those who remit, are requested to enclose their money in presence of the Postmaster, and get him to forward a certificate, stating the amount of money forwarded.

N. SOUTHARD, *Gen. Agent.*

ALMANACS.

IS YOUR NEIGHBORHOOD SUPPLIED? If not, by a little effort made now, you may be doing good for a whole year. Orders, with the money, should be addressed to Isaac Knapp, 25, Cornhill. Price $30 per thousand, $3,50 per hundred, 50 cents per dozen. They will be promptly forwarded, whenever directed.

LECTURES BEFORE THE ADELPHIC UNION.

The Introductory Lecture will be delivered next Tuesday evening, at 7 o'clock, at the Belknap-street Church, by George S. Hillard, Esq. Admittance free. Those who attended the course of Lectures last winter will not need to be urged to go and enjoy the rich treat now provided for them.

NOTICE.

Providence permitting, there will be a special meeting of the Boston Female Anti-Slavery Society on Wednesday next, Oct. 25th, at Lyceum Hall, No. 39, Hanover-street, at 3 o'clock, P. M. Punctual attendance is requested.

By order of the Board,

M. V. BALL, *Rec. Sec.*

NOTICE.

The Rhode Island State Anti-Slavery Society will hold its second annual meeting at Providence, on the 8th of November next.

Abolitionists from all parts of the country are cordially invited to be present.

By order of the Executive Committee,

WM. M. CHACE, *Cor. Sec.*

Providence, Oct. 10, 1837.

LETTERS.

R. C. French, J. Bellows 3d, (B. P's paper was discontinued by P. M. at Vol. 7, No. 35.) Benj. Trum

LITERARY.

☞ The following is the production of a man now in slavery, named George, 'the *property* of Mr. James Horton, of Chatham County, North Carolina.' He has, it is said, a very indulgent master; yet how his bowels yearn that he may be set free!

THE SLAVE'S COMPLAINT.

Am I sadly cast aside,
On misfortune's rugged tide?
Will the world my pains deride
For ever?

Must I dwell in Slavery's night,
And all pleasure take its flight,
Far beyond my feeble sight,
For ever?

Worst of all, must Hope grow dim,
And withhold her cheering beam?
Rather let me sleep and dream
For ever!

Something still my heart surveys,
Groping through this dreary maze;
Is it Hope?—then burn and blaze
For ever!

Leave me not a wretch confined,
Altogether lame and blind—
Unto gross despair consigned,
For ever!

Heaven! in whom can I confide?
Canst thou not for all provide?
Condescend to be my guide
For ever!

And when this transient life shall end,
Oh, may some kind, eternal friend
Bid me from servitude ascend,
For ever!

AN APPEAL FOR THE POOR.

BY L. M. SARGENT, ESQ.

God of the rolling year,—thy power
Expands the germ; unfolds the flower;
Matures, at last, the golden grain;
And then restores the iron reign
Of dreary winter, drearier still
To those whom age and penury chill.

The power of frost has lock'd the ground,
And streams in icy chains are bound;
Spare thou the heart of man below,
And bid the fount of pity flow;
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The board with costly viands spread,
The blazing hearth, the downy bed;—
God, thou art just—what mortal dare
Call these his own, for thine they are!
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

The hand that won that orphan's bread,
Is laid to slumber with the dead;
The barefoot boy, 'mid wiuter skies
From door to door his labor plies.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

Loud howls the storm, 'tis cold and late,
The shiv'ring outcast tries the gate;
The backward steward of the poor
Turns down his light and bars the door.
Speed, Lord, thy backward stewards on,
Till mercy's holy work be done.

THE INDIAN SUMMER.

It comes, it comes with the golden sheaf
In the time of the sere and yellow leaf,
And it flings the fruit from the bended tree,
And scatters it round in its reckless glee,
It plays on the brow of the maiden fair,
And parts, with its fingers, her raven hair.

It comes, it comes, and its minstrel's wing
O'er the glassy lake is quivering,
With music, soft as the mellow strain
Of zephyrs over the swelling main,
It gladdens the vales as it floats along,
And stream and mountain re-echo the song.

It comes, it comes like a fairy sprite
Arrayed in robes of gossamer white,
And the carpet of leaves on the ground is spread,
And the flowers yield 'neath its conquering tread,
For it strides along in its kingly way,
Like shadows that flit at the close of day.

It comes, it comes, and the ripened grain
Is wreathing crowns for its golden reign,
And the bright eye sparkles with liquid light,
Like the star enthroned on the brow of night,
And the teeming fields their offering bring
At the sainted shrine of the autumn king.

M. W. B.

From the New York American.

A LESSON.

Come here, my boy: thou see'st yon dazzling sun,
That gives us such a flood of burning light—
What distance dost thou think it is from us?
A mile '—nay—think again—four miles, did'st say?
My child, my child—that mighty sun, whose beams
Shed such a lustre on this world of ours,
Is distant from us in the realms of space,
Millions on millions; and his pond'rous orb
Is so immense, that should it come within
The distance you assign'd, the whole blue arch
Of Heaven would be employ'd to give him room,
And be completely hidden from our sight.
Thou see'st the bending of the firmament,
And think'st thou see'st the bound'ries of its dome—
Ages on ages told, and told again,
Would not suffice thee to explore its depths,
Though on the flashes of the lightning borne,
Or on the pinions of the shafts of light.
There are no bounds to yon celestial dome,
It spreads and spreads away, far, far beyond
The furthest beams of our majestic sun,
Eternity display'd in realms of space—
Its image and its best depicted type.
Yet think not, Edward, though the beams of light
Of this our candle frail by length of way,
That those vast regions are in darkness clad:
Suns—other suns of more majestic form,
Fill up the scale of nature, and prolong
The chain of the eternal scheme of things.
Mind, mind would fail us to retain the grasp
On such a picture as is there display'd—
The lab'ring spirit sinks dejected down,
Its boasted nature quails before the task—
He, He that made them, can alone retain
Their rank and number in exact account—
But we shall be with Him, and when the veil
Of this existence shall be lifted up,
And in the secret of the spirit's power
Our souls be quicken'd by divine command,
We then shall see them, ev'n as they are seen
By happy beings in the realms of light.

New York, Sept. 1837. L. O.

LINES

WRITTEN ON THE LAST DAY OF AUGUST.

Thou art gone, Oh! glorious summer, with thy sunshine and bright flowers;
Thou hast left the hearts that lov'd thee, with thy merry, laughing hours;
The pleasant sounds that dwelt with thee, will soon be heard no more,
And the sky wears not as bright a blue as yesterday it wore.

Thou hast not met a ling'ring fate, like some consumptive one,
Nor seen thy beauties all decay, before thy race was done;
The leaves are still almost as fresh as in their early prime,
Yet thou hast past away from earth, Oh glorious summer time.

The glossy maple leaves begin to wear a tint of brown,
And now and then a dying one comes slowly sailing down;
But thou art fled—thou will not see thy lov'd ones all decay—
Oh! thou hast faded gloriously, sweet summer's latest day.

M. St. L. L.

From the Temperance Recorder.

A DIALOGUE.

'I can drink,' exclaimed Hodge, 'or can let it alone,
To be bound, I will not—this I freely can own.'
'You can drink, I am certain,' replied a shrewd boy;
'I have seen you do that, and your senses destroy;
Only show by your practice that you can abstain
From this vile cup of wo; never taste it again:
You will then clearly prove every word you have said,
And need never again take the ditch for your bed.'
Was the boy, my dear friend, or was Hodge in the right?
Was the lad or was Hodge then enjoying most light?
Was the logic of Hodge, or was that of the boy,
Such as men of good sense in the main would employ?

MISCELLANEOUS.

NO COMPROMISE OF PRINCIPLE!

The following is a portion of the spirited and uncompromising resolutions passed at the late annual meeting of the New York State Anti-Slavery Society at Utica. Some of them bear very palpably upon certain clerical abolitionists in this quarter.

1 Resolved, That American slavery, in the abstract and in the concrete—in principle and in practice—in all circumstances and under all pretensions, is sin—a most impudent, malignant and iniquitous invasion of the prerogatives of God and the rights of man—equally at war with our republican and our Christian institutions.

2 Resolved, That in subserving the cause of holy freedom, as a basis, to which in feeling and action we will conform ourselves, we embrace with all our hearts, and maintain with all our strength, the doctrine of immediate emancipation.

3 Resolved, That in the name of Him, who came to 'preach deliverance to the captives,' we claim in behalf of our enslaved countrymen, the countenance and aid of the American pulpit.

4 Resolved, That wherever the claims of our enslaved countrymen are wilfully, deliberately, and perseveringly denied a prominent place in religious worship, in prayer and preaching, an essential characteristic of Christianity is wanting.

5 Resolved, That fidelity to the cause of human freedom absolutely and peremptorily forbids our countenancing such religious teachers, as pass over the claims of their enslaved countrymen in silence.

6 Resolved, That we must reject the counsel and co-operation of those professed philanthropists, who may offer to act with us in behalf of the slave, on condition that we will reduce the strength of our principles or the tone of authority, in which, in the name of God, we feel impelled to assert and enforce them.

7 Resolved, That we regard the scheme of the American Colonization Society with the disgust, indignation and abhorrence, with which we feel impelled to look upon its natural parent—American slavery.

8 Resolved, That we claim for our colored brethren all the privileges, civil and social—literary and religious, to which, if they were white, their pressing wants and moral worth would entitle them; and that we look upon those social circles, and those literary institutions, and those Christian churches, who have fully yielded to this claim, with lively complacency and warm approbation.

9 Resolved, That whoever would understand the doctrines and designs of the American Anti-Slavery Society, must study its *Constitution* in the light of its *Declaration of Sentiments*.

10 Resolved, That we regard the system of a permanent subscription, adopted the past summer by the executive committee of this society, as deserving the confidence and respect of every abolitionist, as a system by which the subscribers agree to pay on the permanent roll, such sum quarterly or once in three months to the Treasurer of the Parent or State Society, as the subscriber may feel able, for the purpose of printing, circulating papers, pamphlets, books, and sending agents to enlighten the public mind on the evils and horrors of slavery.

13 Resolved, That anti-slavery societies, instead of being regarded as self-moving and labor-saving machines, adapted to do the work which individuals would otherwise be under the necessity and obligation of performing; should be made the effective means of awakening a sense of *individual responsibility* in every man, woman, and child in the nation; and of showing them how to increase, to the best advantage, and to the greatest possible extent, the amount of their *individual labors in the cause of the oppressed*.

14 Resolved, That the principles of *equal rights*, which, as abolitionists, we cherish, forbid that any abolitionist, however isolated his situation, or humble his condition, should accustom himself to look up to *any* central focus of abolition influence in the state or nation (however well directed or liberally sustained) as to an institution, capable, without *his* prayers, *his* alms, *his* watchful supervision, and *his* superadded personal exertion, and influence on our civil rulers and on his friends and neighbors round him; to compass the high objects for which they were organized.

19 Resolved, That in the estimation of this convention, abolitionists, whether male or female, who assist perseveringly, in the circulation of our subscriptions and petitions, taking care to give proper answers to the inquiries and objections they will almost every where be obliged to encounter, are rendering to our cause a service by no means inferior in importance to that which is rendered by our traveling agents; and the more especially as a *neighborhood influence* is thus exerted, for which nothing can be made a substitute; and as information is thus carried where our editors and our lecturers are utterly unable to penetrate.

20 Resolved, That abolitionists, whenever they travel, should remember with gratitude the benefits they derive from the art of printing, and make their appropriate returns of thanksgiving, by strewing the wayside, the parlor, the bar-room, the stage coach, the rail car, the cabin and the boat deck, with the productions of the anti-slavery press.

21 Resolved, That the gift, to mankind, of the power of the *press* was never designed as a substitute for the power of the *tongue:* nor should the mere registry of a *name* be accepted instead of the *opening of the mouth for the dumb;* and hence, abolitionists, wherever they go, should be ready on all occasions, to avow their principles, and bear testimony against the sin of slaveholding.

22 Resolved, That in our judgment it is proper and important for the abolitionists of this state to call out the sentiments of candidates for the National and State Legislature on the subject of the existence of slavery in the District of Columbia, and in this state.

23 Resolved, That the principles, by which, as abolitionists, we are governed, and the object, which, as abolitionists, we aim, under God, to accomplish, greatly strengthen and enliven our affectionate and reverential regard for the institution of civil government.

24 Resolved, That the claims of our enslaved countrymen upon our government for the redress of their wrongs and the vindication of their rights—for protection, support, and encouragement, are pre-eminently just and powerful.

25. Resolved, That in the system of slavery with which our country is plagued and disgraced, every principle of civil government is subverted—the institution itself lies prostrate and down-trodden.

26. Resolved, That every well-directed effort for the abolition of slavery must be considered to be a well-directed effort to remove disturbing forces which threaten the stability and permanency of our republican institutions.

27. Resolved, That we regard those arrangements and usages, which, sanctioned by law, do in this state deprive our colored fellow citizen of rights, prerogatives and privileges freely enjoyed by white men, with sorrow and shame—with disgust and indignation.

28. Resolved, That in those arrangements and usages among us, which depress the spirits and cripple the energies of thousands of our fellow citizens on account of their color, we see and feel the encroachments of slavery upon the inheritance of freemen.

29. Resolved, That we call upon all our fellow citizens in this state, without distinction of party or complexion, immediately to exert themselves for the abolition of the relics of slavery in the state of New York.

30. Resolved, That we regard the influence and efforts of American citizens, in exciting and supporting an insurrectionary war in Mexico, with loathing and horror.

31. Resolved, That the South, in countenancing and encouraging insurrectionary movements in Mexico, has madly lent herself to assist in forging and sharpening the knife of the insurgent for her own defenceless throat.

33. Resolved, That to the utmost of our power, lawfully exercised, we will resist and call upon others to resist the introduction of Texas into our republic.

34. Resolved, That we most heartily and gratefully approve of the course of Hon. John Quincy Adams in Congress, in opposing the arrogance of an insolent, slaveholding aristocracy, and feel pledged to sustain and cheer this able, intrepid and magnanimous Patriot, in his earnest, well-directed endeavors to save his country from the throttling grasp of a merciless despotism.

35. Resolved, That every American citizen may well feel himself insulted and outraged by the refusal of Congress to respect the 'right of petition.'

36. Resolved, That we abhor the pitiful arrogance of the Legislature of this state, in rudely trampling on the rights of their fellow citizens by insolently trampling on the 'right of petition.'

37. Resolved, That this Convention earnestly recommend to the friends of human rights, throughout the state, in the respective counties, cities and towns, in which they reside, forthwith to circulate petitions to the next Legislature of this state, for the change and repeal of all laws which attach legal disabilities of any man or citizen, or class of citizens, on so unreasonable a ground as a difference in color; and for the same cause, debar them from a just and equal participation in the immunities, burdens and franchises of Government.

38. Resolved, That, in the opinion of this Convention, it becomes abolitionists, every where, and at all times, but more especially at the present eventful crisis, to be exceedingly cautious how they listen to the suggestions of those advisers who ask us to modify our language and measures, and who dissent from our fundamental doctrine, that all slaveholding is sin.

39. Resolved, That the mere intention of slaveholding, constitutes the peculiar atrocity which, by the general consent of mankind, has branded the slave-trade and kidnapping as manstealing.

GEORGE THOMPSON.

The latest intelligence we have received from this dearly beloved coadjutor is contained in the following article, which we extract from 'The Irish Temperance Shield and Literary Gazette' of August 26th, printed in Dublin.

Mr. George Thompson delivered, on Wednesday evening last, at the request of the Hibernian Temperance Society, a very able and interesting lecture, upon the subject of temperance societies, to a large and highly respectable audience, at the Rotundo; we should think not less than 800 persons, of all ranks of the community, were present. The Hon. Judge Crampton, on being called to the chair, as president of the society, was loudly cheered from all quarters of the room, as was also Mr. Thompson, both at the commencement and at the close of his elaborate and eloquent address. A vote of thanks was moved to Mr. Thompson by Sir Francis Le Hunte, one of the Vice-Presidents of the society, and seconded by P. Æ. Singer, Esq., after which, and the usual vote of thanks to the learned chairman, the meeting separated. We purpose giving an account of the lecture in our next.

HIBERNIAN NEGRO'S FRIEND SOCIETY.

ANTI-SLAVERY MOVEMENTS.

In addition to the meetings already noticed in our paper, we have to enumerate the following efforts of George Thompson, Esq., in the great cause of which he is so earnest and powerful an advocate:—

Monday, 14th instant.—A lecture to ladies in the Dublin Institution, 16, Upper Sackville-street; after which an address to the Queen was resolved upon.

Wednesday, 16th.—The ladies re-assembled, when the address was read, adopted, and numerously signed. In the evening of this day, Mr. Thompson gave his first lecture on American slavery, in which he described the character and extent of slavery and the slave trade, as at present practised in the United States.

Thursday Evening, 17th.—Mr. Thompson resumed the subject, and gave a minute and cheering account of the progress of the American abolition cause.

Friday, 18th.—An able and most interesting exposition of the origin and progress of the Texian war, in the course of which he eloquently and unanswerably demonstrated that it was the design of the United States to dismember the Mexican territory, and establish slavery and the slave trade throughout that fertile region, thus violently and unjustly wrested from a people who have entirely abolished slavery since the year 1829.

Saturday Evening, 19th.—A numerous social party in the vicinity of Kingstown, where Mr. Thompson delivered an address of most feeling, affectionate, and interesting character, showing how much the cause of emancipation had been sustained and extended by the support and sympathies of ladies, even those of tender age having materially aided its onward progress by their engaging influence in the domestic circle, by savings from their pocket allowances, by contributions of various little articles of needle-work, bearing anti-slavery devices, mottoes, &c. &c. Mr. T. dwelt impressively upon the encouragement which the abolitionists in America derived from an interchange of kindly sympathizing sentiments with those who, in this country, are animated with kindred feelings on behalf of the enslaved and oppressed negro. At the conclusion, (and between the hours of 10 and 11, p. m.) 'The Seapoint Ladies' Juvenile Association,' auxiliary to the Hiberian Negroes' Friend Society, was organised, with its president, treasurer, and secretaries, upwards of twenty members were enrolled, and an address to the female abolitionists of America resolved upon. Thus while too many content themselves with listlessly lamenting the wrongs of suffering humanity, willing minds are up and doing—availing themselves even of intervals of recreative enjoyment to 'undo the heavy burden, and let the oppressed go free.'

Monday, 21st.—A public meeting, composed of a highly respectable and intelligent auditory, was held in Kingstown, under the presidency of the Archbishop of Tuam.

Tuesday Evening, 22d.—An address was deliverered to 'the Friends'' community, in which Mr. Thompson forcibly exposed the shameful and systematic violation of the emancipation act in our colonies, and the cruelly oppressive character of the apprenticeship system, which, he showed, had rendered the condition of mothers and children worse than in a state of slavery.

Wednesday, 23d.—Mr. Thompson attended a select meeting for the organization of 'The Dublin Ladies' Association,' auxiliary to the Hibernian Negro's Friend Society, at which an 'Appeal to the Ladies of Ireland' was read, adopted, and ordered to be forthwith printed, and extensively promulgated.

OUTRAGE.

Another attempt at Kidnapping.—On Friday last, while the steamboat Marmion was lying at our wharf, and putting off a small quantity of freight, an attempt was made to kidnap a negro, under circumstances which ought forever, to damn every thing pertaining to the boat in public estimation, and give it the perfect privilege of walking the waters without an ounce of freight or a single passenger, except those of kindred tribes—gamblers, pickpockets, pirates and cut-throats. In the attempt the officers, crew, and a great portion of the passengers of the Marmion, appeared heartily to join.

A negro servant was sent from the Mansion House with the trunk of a gentleman who was about to take passage in the steam-boat. As the negro was on the plank returning from the boat, the bell was rung, when the engineer of the Marmion came rushing on to the plank, met the negro toward the foot of it, and pushed him into the river. As was natural, he muttered, 'is this the way you serve people?' The engineer then turned upon the retreating negro, and struck him; and he, as any animal, a single move above the most abject of the brute creation, would do, returned the blow in self defence. This was the signal for a general rush upon the negro, who took to his heels, ran nearly a quarter of a mile, fifteen or twenty persons pursuing him, throwing at him clubs and brickbats.—They eventually caught him in a steam-mill where he attempted to hide himself. They beat him unmercifully, and brought him back to the boat surrounded by fiends in the shape of human beings, with drawn knives, dirks and pistols. The boat was lying at the lower end of the town; and a few of our citizens were present; and those few unarmed, scarcely dared lift their voices or interfere in behalf of the negro, who was in the clutches of a banditti armed as they were. At one time we saw five pistols drawn by men genteelly dressed, threatening to shoot down any man who should attempt the rescue of the negro. While they were bringing him to the boat, a man followed with a pistol held at the negro's head, threatening to shoot him if he called for help.

Just as they were carrying him on board the boat, holding him by his hands and feet, in which they were detained by his desperate struggles, fifteen or twenty of our citizens, to whom the alarm had been given, came rushing down the river bank, led on by one or two brave spirits, and though unarmed struck terror into their cowardly souls. The negro in his struggles succeeded in throwing himself into the river, and was followed by one of the crew, and while in the river, a rope with a noose was attempted to be thrown over his head. The man who had hold of the negro caught the rope—the negro nearing the shore all the time; but just as the rope was about to be put over his head, a magistrate of the place, proclaiming himself as such, stepped partially into the water, caught hold of him and assisted him ashore—yet, after this, he was knocked down—attempts were made to shoot him, and blows were aimed at him with clubs that would have killed him, had they not been parried, but the negro was got off from them alive. While this was going on, clubs, champaigne bottles, and other missiles, were thrown at the citizens from the boat. After the banditti got on board, they fired two pistols at the crowd of citizens while the boat was about pushing off, pouring forth volumes of the most horrid oaths and imprecations that ever came from the mouths of human beings; cursing the citizens because they would not allow a negro to be kidnapped in open day.

The negro is remarkable as an orderly, peacable, and modest servant. We have frequently heard that there are steamboats that make a practice, particularly at wood yards, of raising quarrels with negroes and kidnapping them for the southern market; and this is one reason why we have been thus particular in describing this affray.—*Evansville Journal.*

Awful Shipwreck.—Ship Amelia reports that on the 20th Sept. in lat. 35 23, long. 73, she fell in with the schr Pennsylvania, Capt. Williams, bottom up, with two men in a very exhausted state clinging to her bottom. The survivors stated that she sailed from New York, 10th September, with 21 passengers, and a crew of six persons, including officers, and that she was capsized on the night of the 16th Sept. after the passengers had retired for the night.

The captain and crew were on the deck at the time of the accident, and supposed to have been immediately lost—seven passengers being immediately drowned below, and the rest of them continued to survive, struggling in the hold among the cargo, when J. P. Williams and Lansing Dougherty escaped from the cabin, and by great exertions gained the bottom of the vessel, the cries of their comrades being distinctly heard throughout the day—but gradually sunk into a dismal moan, and became extinct during the following night.

The names of the passengers given by the survivors, are as follows, viz:—Mr. and Mrs. Gibson, Mr. and Mrs. Miller, Mr. and Mrs. Barry, Messrs. Lyons, Kess, Burrell, Whitney, Thompson, McGill, Wilson, Holler, Liebe, Ramps, Tiech, a youth named William, under the care of Mr. Whitney, and the two survivors, J. P. Williams and Lansing Dougherty.—*N. O Commercial Bulletin, Oct* 2.

Johnson, the lexicographer, once made a bet with Boswell that he could go into the fish market, and put a billingsgate woman in a passion without saying a word that she could understand. We do not happen to have the original version of the anecdote by us, and shall therefore tell the story in our own way. The doctor commenced by silently indicating with his nose, that her fish had passed the state in which man's olfactories could endure their flavor. The billingsgate lady made a verbal attack common in vulgar parlance, which impugned the classification in natural history of the doctor's mother. The doctor answered, "You are an article, madam." "No more an article than yourself, you bloody misbegotten villain." "You are a noun, woman." "You—you—you"—stammered the woman, choaking with rage at a list of titles she could not understand. "You are a pronoun." The beldame shook her fist in speechless rage. "You are a verb—an adverb—an adjective—a conjunction—a preposition—an interjection!" solemnly continued the doctor, applying the harmless epithets at proper intervals. The nine parts of speech completely conquered the old woman, and she dumped herself down in the mud, crying with rage at being thus "blackguarded" in a set of unknown terms, which, not understanding, she could not answer. [We think the Dr. did wrong thus to irritate this ignorant woman.]

The Wheeling Gazette gives an account of an extraordinary shooting match, for squirrels, which took place recently in Tyler County, Virginia.—There were thirty men on each side, and the parties were out two days. One party killed 6,076, and the other 7,014, making an aggregate of squirrels slain of thirteen thousand and ninety.

Each man must have killed 218, or 109 a day.

Terrible Conflagration at Surat.—The Bombay Gazette of the 3d of May, contain accounts of an awful and destructive fire, which had destroyed three-fourths of Surat—(comprising from 5000 to 6000 houses)—above 5000 lives, and an immense quantity of property.

Letters from Bayreuth say that 150 houses (the greater part of the town) had been destroyed by fire at Muncheberg, in the circle of the upper marine in Bavaria. The public offices are burnt down, and scarcely any thing could be saved.—*Hamburg Borseuhalle, Aug.* 19.

The Hon. Mr. Wise declared, on the floor of Congress, that the cruel, merciless and disgraceful war which we have waged against the Florida Indians, has already cost thirty millions of dollars!—*Burlington Free Press.*

The Fate of the Sioux sealed.—The treaty with the Sioux gives us *five millions* of acres of land for one million of dollars—at 20 cents per acre. It is on the east side of the Upper Mississippi, and the tribes are to be permitted to use it still for hunting grounds, which of course is sowing the seeds for more bloody border feuds, and so it will be till the surges of the Pacific, as did the Atlantic in the days of the old English King Canute, drive back the Indian tribes upon the hourly augmenting flood of Anglo Saxon population rolling to the west.—*N. Y. Star.*

The Claremont, N. H. Eagle says that Alvah Stevens in that town, raised this season from one acre and three quarters, *twenty seven large ox loads of pumpkins*! And what was still better, carried three of the largest to the office of the printer, who now has no excuse for not keeping Thanksgiving.

A Large Wen.—The Medical Journal states that a woman, sixty years of age, had a large adipose tumor, weighing eighteen pounds, and measuring twenty seven inches around the neck, removed from her back last week, by Dr. B. Smart, of Kennebunk, assisted by some other gentlemen. The tumor had been growing for twenty years. It was removed in eight minutes.

COMMUNICATIONS.

☞ We are induced to give our veteran bro. BOURNE a hearing in our columns, because he has not been permitted to be heard in self-defence in that mean and jesuitical paper, the New-York Observer.—*Ed. Lib.*

To the Editor of the Liberator.

In the New-York Observer of September 30, is an article signed *William L. Stone*, boasting of Mr. Tracy's aid in helping Mr. Stone out of the "deep difficulties" in which the Pittsburg Christian Herald had said Mr. Stone was plunged. by his notorious misrepresentations respecting me. Had that letter been restricted to his puerile boasts, and his eulogy of his confederates, they might have exulted in their *impostures* without my interruption. Of the art of calumnious misrepresentation and obdurate adherence to their own fictitious inventions, as you have often demonstrated, they are equally chargeable; although Mr. Stone superadds some qualities which Mr. Tracy has not *yet* developed. In this reference, they both are guilty; for not only Mr. Stone, but Mr. Tracy also knows, that Mr. Stone's statements concerning me are as perversely false, as even the "lies in hypocrisy" which the apostle Paul foretold—and notwithstanding, Mr. Tracy, by inuendo, insinuation, tergiversation, finger-marks in the N. Y. Observer, "☞," and other Jesuitical tricks, sustains Mr. Stone's directly false and malicious calumnies. It was deemed, therefore, expedient to correct the gross aspersions in the article of September 30, by Mr. Stone, as published in the New York Observer. Accordingly, I transmitted to the conductors of that paper, the following reply to Mr. Stone's wilful misstatements. Had his letter referred only to the controversy respecting Maria Monk, I should not have taken notice of it; but as it was obviously designed to produce false impressions concerning individuals, the truth should be known. The publishers of the New York Observer *have refused to promulge my reply;* although the managers of every periodical print who admit reproachful attacks are bound, in reciprocal right and equity, to insert the rejoinder of the party whom they have treacherously aided to assail. As, however, the gentlemen who direct the New York Observer *will not publish* my explanation, I request of you, to transfer the ensuing remarks to the columns of the Liberator.

I am aware, that the topic of my letters is altogether extraneous from your grand conflict; but my reply will be read by many in New England who see the Observer, from which I am unjustly excluded. Besides, as probably no two men in the Northern States are more deeply criminal than Mr. Stone and Mr. Tracy in reference to their doings in defence of slavery, and their calumnies of the philanthropists who are striving to slay that monster; our brethren, by the following communication, will perceive that their principles and practices are equally base and corrupt upon the warfare with both of the grand modern enemies of "free discussion" and the rights of man. I have also another object in view, and that is; as the publishers of the N. Y. Observer have given all the aid in their power to the dissemination of Mr. Stone's malicious falsehoods and calumny, and have pertinaciously excluded all reply to his wicked words, thereby virtually sanctioning his "evil report;" I am anxious that honest men may comprehend the genuine attributes of our popular newspapers, which openly publish what their conductors know to be false and slanderous, and yet determine resolutely not to retract their error and promulge the truth. Your insertion, therefore, of the following article which has been rejected by the publishers of the N. Y. Observer, will oblige G. B.

New York, Oct. 5, 1837.

For the New York Observer.

Mr. Stone's Misrepresentations Corrected.

For several months past, I have taken no part in the newspaper controversy respecting the Montreal Priests and Nuns, except concisely to deny Mr. Stone's untruths concerning myself; but his article in the N. Y. Observer of September 30, forces me in self-defence, however unwillingly, to expose his renewed attempt to deceive the public.

It seems that the Pittsburg Christian Herald recently intimated that Mr. Stone "was plunged in deep difficulties," by his misrepresentations respecting me.

When I was in Massachusetts in August last, Mr. Stone's fallacious statement was the subject of so many incorrect remarks, that I was advised to publish a short refutation of his fiction, that Maria Monk "had derived all her information respecting the Hotel Dieu from me, and that I had resided in Montreal." I also added what already has been proved by a writer in the N. Y. Observer, and the Journal of Commerce, and the Protestant Vindicator, that "I never saw Maria Monk until after her manuscript was ready for the press," and consequently could not possibly have given to her any of the statements which were published in her name. Therefore, Mr. Stone's article in the N. Y. Observer of September 30, is more reprehensible than his previous calumniating effusions; because he has not now the excuse of simulated ignorance.

Mr. Stone pretends that by the "Hotel Dieu," he meant the edifice alone!—Certainly no man, woman or child so understood it, or can possibly believe that it was so intended. I never heard of Maria Monk until her description of the "Hotel Dieu—the edifice meaning," was written for the stereotypers; and I knew not that she had described that building until I saw it in print. *That subterfuge only plunges Mr. Stone into deeper difficulties.* A multitude of persons in New York and elsewhere, the columns of the Protestant Vindicator, can evince, that I have always avowed a perfect ignorance of the Hotel Dieu Nunnery, except the public Hospital and the Mass-house. Mr. Stone's attempted exculpation of himself upon the pretext that he never reads the Protestant Vindicator is preposterous; and adds to his falsifying chicanery, the criminality of a resolute determination not to know the truth, that he may "come to the light, lest his deeds should be reproved, for every one who doeth evil hateth the light."

Numerous witnesses also can be produced, who will attest that I always alleged my non-acquaintance with the "Hotel Dieu—the edifice meaning;" as the reason for denouncing Mr. Stone's *crafty* proposal to admit some Protestants into the Convent to make a *sham* exploration of its arcana, as only "all deceivableness of unrighteousness;" because all the influence which could be obtained was formerly urged to procure an entrance for my relative Mr. Christmas, and myself into the Nunneries of Montreal and Quebec; but every solicitation for that favor invariably was rejected.

Mr. Stone has now transformed his assertion respecting my long stated abode in Montreal, into the equally gross fiction—"He has passed a considerable time in Montreal." That *correction* of the error is not less notoriously inaccurate than his original fable!

With the exception of stopping at Montreal on my journeys, as the facilities of travelling rendered necessary; and my annual attendance at the religious anniversaries in Montreal for two days; and the short period devoted to watching over my beloved friend Christmas, when he was not expected to survive; I never was in Montreal probably seven days during my whole life. Some of the Canadian newspapers even have censured Mr. Stone for that extraordinary deception.

Mr. Stone also says, that my denial was but a "mere evasion." Look at that point. Mr. Stone affirmed, and still repeats—"all the information Maria Monk possessed in regard to the Hotel Dieu was derived from Mr. Bourne"—and professedly attaches that falsehood to Maria Monk. *That glaring untruth, Maria Monk never uttered.* Even if she has so declared, Mr. Stone is not exonerated. In one of his most malignant articles against the compilers of her publications, Mr. Stone justifies his reproaches by a reference to the testimony filed in the Court of Chancery, which he boasted that he had examined. Be it remembered; some of those affidavits were made expressly to prove, that I had no acquaintance with Maria Monk's delineations of the Hotel Dieu, until after they were stereotyped. That fiction is certainly Mr. Stone's own invention.

Mr. Stone asserts that my denial of his fallacies is a "mere evasion." Try it! Mr. Stone avows, that Maria Monk "derived all her information from me." I replied; *that allegation is not true;* because I never saw Maria Monk until after her volume was prepared for publication. Now if that is only "mere evasion," what can be direct contradiction? Mr. Stone also asserted, that I had "lived in Montreal." I retorted, that I never resided there—that Mr. Stone "*knew both his statements were false; and that he wrote them intentionally to deceive the public.*" If that is a "mere evasion," what can can be positive denial?

Mr. Stone now feigns, that his "statement, though erroneous in the letter, is true in its spirit." Examine that Jesuitical proposition. Mr. Stone repeats his fiction that Maria Monk "received all her information in regard to the Hotel Dieu from me;" while he knows, *by the acknowledgement of the persons who compiled the volumes*, that her narrative was written before I first saw her; and yet Mr. Stone reiterates that falsehood, and pleads that though erroneous in the letter, it is true in its spirit.

Mr. Stone holds fast to the deception, that I was in Montreal, or as he now expounds his equivocating phrase, "that I passed a considerable time in Montreal." Yet he knows, that I never was in Montreal, except as a traveller passing through it a few times as an occasional visiter. Nevertheless he still maintains that his mendacious "statement, though erroneous, is true!" On the contrary, there is not a shadow of truth in his statement; and he deliberately wrote it, knowing that it was not less untonly 'erroneous in the letter,' than it is infallibly true in its *deceitful and malicious spirit!* Mr. Stone's obdurate adhesion to his wilful falsities, in spite of all evidence, is only paralleled by his jesuitical artifice to explain away the obvious meaning of his own words, and to conceal his shameless perversion of notorious facts.

Except as above stated, I have disregarded those reproaches of Protestants which Mr. Stone has mingled with his loathsome eulogies of the Hotel Dieu Nunnery. One reason for my silence is this: On October 25, 1837, I received a letter from a gentleman of Bridgeport, after the publication of Mr. Stone's fabulous narrative of his visit to the Hotel Dieu Convent, a letter proving that Mr. Stone formerly accepted about *one thousand dollars* for devoting the Commercial Advertiser to the support of Popery and the Jesuits in Mexico. He likewise obtained a *vote of thanks* from the Popish Convention of South Carolina and Georgia, presented by John England! A "piece of plate" also was proposed to be given to Mr. Stone by New York Papists, as a remuneration for his slanders respecting Protestant ministers! Therefore, if the "strong delusion" had not been admitted into the New York Observer, I should not have noticed the editor who is the tool of Roman Priests, Alabama to "work wickedness;" of which he is self-convicted by his publications in the Commercial Advertiser, and by his letter in the New York Observer of September 30, which is more flagrantly corrupt than his prior mischievous articles.

When the Session of the British Church will appoint the time to try Mr. Stone's delinquencies which are now upon record before them; it will then be determined by irrefragable evidence whether Mr. Stone, alas! may justly be applied the pungent language of Psalm 50; verse 19—"Thou givest thy mouth to evil, and thy tongue frameth deceit."

GEORGE BOURNE.

☞ Editors who publish Mr. Stone's letter, in reciprocal justice, are requested to insert the preceding reply to his misrepresentations. G. B.

NEW-ENGLAND TRUSS MANUFACTORY.

THE Subscriber respectfully informs the citizens of Portland and its vicinity, that he continues to manufacture TRUSSES OF EVERY DESCRIPTION, at his residence, at the old stand, opposite 264, No. 305 Washington Street, Boston, entrance in Temple Avenue, up stairs. *All individuals can see him at any time, at the above place.*

Having had eighteen years experience, in which he has afforded relief to about 1500, for the last three or four years, all may rest assured of relief who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Charlestown Poor House, of which his father, Deacon Gideon Foster, is now, and has been the keeper for more than twenty-two years;—and he is now confident he can give every individual relief, who may be disposed to call on him.

He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞ The public are cautioned against the many quacks, who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the twenty years past, from different patent manufactories, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to the different cases that occur, and he has on hand as good Trusses, and will furnish any kind of Truss as cheap, as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those that the late Mr. John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pad. Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night; Improved Hinge and Pivot Truss; Umbilical Spring Trusses made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, to wearing which, persons troubled with a decent of the rectum, can ride on horseback with perfect ease and safety. Mr. F. also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed, Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them: Dr. Hull's; Read's Spiral Truss; Rundell's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The subscriber makes and keeps on hand, Stocked Shoes, for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory.

He likewise informs individuals, he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune and young persons do not want their cases known.

Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies wishing for any of these instruments will be waited upon by Mrs. Foster at their houses or at the above place.

JAMES FREDERICK FOSTER.

Boston, Sept. 1st, 1837.

That the public may be satisfied of his ability, he refers them to the certificate of Doctor Warren, received more than two years since; also from Day Peers, East Boston.

CERTIFICATE FROM DR. WARREN.

*Boston, Jan